

TRAINING IN LEADERSHIP AND CITIZENSHIP FOR YOUNG INDIA

BY

S. C. ROY, M.A. (LOND.), I.E.S.

DIRECTOR OF PUBLIC INSTRUCTION, ASSAM; FORMERLY PRINCIPAL, DYALSING COLLEGE,
LAHORE, M. C. COLLEGE, SYLHET, AND COTTON COLLEGE, GAUHATI; AUTHOR OF
"RELIGION AND MODERN INDIA"; WRITER OF THE QUINQUENNIAL REVIEWS OF
THE PROGRESS OF EDUCATION IN ASSAM FOR 1922-27 AND 1927-32



UNIVERSITY OF CALCUTTA

1942

PRINTED IN INDIA

**PRINTED AND PUBLISHED BY BRUPENDRALAL BANERJEE
CALCUTTA UNIVERSITY PRESS, 48, HAZRA ROAD, BALLYGUNGE, CALCUTTA**

DEDICATED
TO THE SACRED MEMORY OF
SIR ASUTOSH MOOKERJEE
WITH PROFOUND RESPECT AND GRATITUDE

CONTENTS

	PAGE
FOREWORD	ix
PREFACE	xi
I. HIGHER EDUCATION AND TRAINING OF LEADERS—A NATIONAL NECESSITY	1
(1) The <i>Body</i> of Higher Education—Its Physical Foundations	2
(A) Biological	2
(B) Geographical	3
(C) Economic Factors	6
(2) The <i>Mind</i> of Higher Education—	11
(A) Its Historical Background	11
(B) Social and Political	15
(3) The <i>Soul</i> of Higher Education—Its Philosophical Basis	28
(A) Psychological-Ethical	30
(B) Religious	32
(C) Logical	35
(D) Metaphysical and Theological Factors	36
II. CLAIMS OF HIGHER EDUCATION ON PUB- LIC FUNDS	39
(a) Demand for Education—Its Psycho- logy and Implications	39
(b) Mathematics and Statistics of Educa- tional Figures	48
(c) Justification of Heavy Expenditure on Collegiate and University Edu- cation	63

	PAGE
III. THE GOAL OF EDUCATION AND THE IDEALS OF EDUCATIONAL INSTITUTIONS	85
IV. EDUCATION AND NATIONAL EFFICIENCY	99
V. INDO-BRITISH CULTURE AND THE CULTURES OF THE VALLEYS	119
VI. THE RIDDLES OF LIFE IN THE SPHERE OF EDUCATION	129
VII. EDUCATION AND RELIGIOUS CULTURE ..	147
VIII. TRAINING IN CITIZENSHIP	169
IX. EDUCATION AND MORAL CULTURE—THE LEAGUE OF WELFARE ..	179
X. EDUCATED YOUTHS AND NATIONAL SERVICE	195
XI. EXTRA-MURAL CULTURE FOR COLLEGE STUDENTS (WITH A NOTE ON THE PROBLEM OF UNEMPLOYMENT) ..	224
XII. EDUCATIONAL RECONSTRUCTION FROM THE FOUNDATION—SCHOOLBOYS' RECREATION CLUB	257

FOREWORD

This collection of essays by Mr. S. C. Roy is the outcome of his long experience of Indian Education as a University Teacher, as an Inspector of Schools for an Indian Province, and as Principal of several important Colleges. I first met Mr. Roy in 1921, when I was Head of the Department of Philosophy in the University of Dacca and he joined the Department as a Reader. At that time he was engaged in a patient and critical study of the *Bhagavad Gita*, which I subsequently discovered to be indicative of a deeply religious nature combined with a certain breadth of intellectual outlook that were formative influences in all his ideals and found constant expression in his educational work.

In the chapters of this volume Mr. Roy discusses a variety of topics pertaining to Indian Education—dealing with problems belonging to the various stages of School education for boys and girls, as well as with others arising in the higher stages of College and University education; and in addition he outlines a number of interesting schemes which, from time to time, he has put to the test. The link between all these chapters, which at first sight may appear to be somewhat loosely related, is the fact that the problems which Mr. Roy has discussed, and the suggested schemes he has put forward, have all emerged from his long and valuable experience of Indian Education and are further the outcome of his ideals and view of life.

Mr. Roy takes a large view of the purpose of education, and consequently of the function of the educationist. For him this function includes the training of character

and the nurture of the spirit, as well as the development of the body and of the intelligence. Such insistence is very characteristic of Mr. Roy and it appears to me to be especially opportune at the present time when, following the rapid social and political changes which are taking place, the responsibilities and fields for service for young Indians are being so greatly enlarged. While this is the case, however, Mr. Roy's interest is never in the purely speculative expression of his ideals. His experience has brought him face to face with the special difficulties of Indian Education and the special problems with which educated young Indians—both men and women—have to contend ; and he is always concerned with the practical manner in which he would apply his conception to meet these special difficulties and problems. I feel, therefore, that many who are engaged in educational work in India and who, with Mr. Roy, are anxious that young Indians shall, as far as possible, become equipped for undertaking their increasing responsibilities as leaders and citizens, will find much in this volume to stimulate their interest and many suggestions that may be helpful.

MERSTHAM

ENGLAND

G. H. LANGLEY

PREFACE

The chapters in this volume represent my educational ideals and experiments as formulated and conducted during a long period of over twenty-seven years in the various fields of educational activities. The earliest expression of these ideals and experiments will be found in Chapter X, entitled "Educated Youths and National Service." This scheme was originally prepared by me in 1917-18, for the benefit of the students of the Dyalsing College, Lahore, Punjab, while I was Principal of that College. The Scheme was first published in the "Tribune" (a daily paper) in Lahore, and then reprinted and circulated, in the form of a pamphlet, at the request of friends and well-wishers who appreciated the suggestions contained therein. The students of the College started District Unions and other organisations for social service on the lines of the scheme, and the Hon'ble Chancellor of the Punjab University complimented the students of the College for their social service works in his Convocation speech in the University. A copy of the pamphlet was persented in 1925 to the then Educational Minister, Mr. Syed Muhammed Saadullah (now Sir and ex-Premier) when the author was the Inspector of Schools, Surma Valley and Hill Districts; and the Hon'ble Education Minister was pleased to write thus, in his letter dated May 5th, 1925, addressed to the author :—

"I have read with profound interest your brochure 'A Scheme of National Service' and am glad to say that I have greatly benefited by so doing. If your ideas could be translated into action, it would have paved the road to the speedy regeneration of India."

Chapter VII on "Education and Religious Culture" contains ideas that were first developed in a paper on "Religious and Educational Activities," read in Lucknow, while I was Principal of the Dyalsing College, and later incorporated with some modifications in my work "Religion and Modern India," published in 1923 while I was serving in the University of Dacca. But the whole theme has been enlarged and re-fashioned in this volume, with an eye to the practical realisation of common spiritual ends underlying religion and education.

Chapter IX on "Education and Moral Culture—League of Welfare" outlines a scheme that was prepared by me as Inspector of Schools for the benefit of the pupils of the schools of all grades in accordance with the recommendation of the Conference of Head Masters and Deputy Inspectors and Superintendents of Normal Schools of the Surma Valley and Hill Districts, held at Sylhet in April, 1930. The resolution under Moral Education as passed in that conference is quoted below :—

"(a) Moral Education should be imparted indirectly through voluntary associations and organisations. (A scheme of organisation for moral training was being prepared by the Inspector of Schools.)

"(b) Social Service Work should be encouraged."

This scheme of the League of Welfare is based on the necessity for simultaneous development of self-regarding and altruistic impulses of our boys and is intended to elevate the moral atmosphere of our schools by broadening and deepening the national consciousness with international sympathies. It was recommended to the Head Masters and Deputy Inspectors of Schools for a fair trial on an experimental basis. It led to the starting of Welfare works in some sub-divisional headquarters.

I shall be grateful for any suggestion that our educational workers and benefactors and well-wishers of the student community may like to offer in order to make this scheme more useful and practicable for the purpose of moral training.

Chapter XII is the outcome of my experiments on Extra-Mural culture in primary and secondary schools, and on a children's Recreation Club which was run at Sylhet on the lines of this scheme. This club proved popular and attractive within a short time, as will be evident from the report below that appeared in the Press :—

“ The Children's Club was started at Sylhet in November last by Mr. S. C. Roy, M.A. (Lond.), Inspector of Schools, with the co-operation of some of his friends who were interested in providing an atmosphere of healthy enjoyment and indirect moral and religious training for their children through indoor and outdoor games, singing of hymns and music and recitation, dramatising and acting, etc. Cultural outlook of children and their knowledge of the practical world as well as development of practical common sense are also sought to be secured. The first event of the Children's Club chosen by the girls themselves was a marriage celebration of two dolls (one male and one female) which took place at Sylhet.* The girls who were ‘ mothers ’ of the dolls played their part very well in providing their daughter and son i.e., the bride and the bridegroom dolls with up-to-date clothes, ornaments, furniture, etc. (e.g., the bedsteads with frames and mosquito curtains, and double beds and pillows, etc.). A pair of spectacles and a fountain pen were among the wedding presents of the bridegroom. Sweets and ‘ pan ’ made of earth and clay were served along with light refreshments. All the guests enjoyed the function. Mrs.

* (There were only one doll as bride and one doll as bridegroom for this wedding function.)

S. C. Roy and Mrs. N. M. Shastri were the hostesses, as representing the bride's and the bridegroom's parties.

The other events enacted in the club by the boy members were (1) Post Office—with money order and telegraph forms in Bengali, sale of miniature post cards, envelopes with postage stamps specially made for the purpose; (2) Railway station—with guards, ticket-collectors, station master and other officers who did their duty promptly and carefully."

Chapter XI on "Extra-Mural Culture for College Students" (with a Note on the Problem of Unemployment appended thereto) details a scheme which was tried for the first time in the Cotton College, Gauhati, during the session 1933-34. The result was on the whole satisfactory, and a test on General Knowledge has since become an annual feature of the two govt. colleges in Assam.

Chapter VI on "Riddles of Life in the Sphere of Education" is based on the Presidential speeches delivered by me at the opening and at the conclusion of a Teachers' Conference and Educational Exhibition held at Sibsagar on the 2nd and 3rd November, 1936, under the auspices of the Sibsagar Local Board.

Chapters IV and VIII on "Education and National Efficiency" and "Training in Citizenship" embody some ideas and topics that were dealt with by me as writer of the Quinquennial Review of the Progress of Education in Assam for 1927-32, and Chapter II (a) on "Demand for Education—Its Psychology and Implications" also includes some sections of the Quinquennial Review for Progress of Education in Assam for 1922-27, compiled by me. I am grateful to the Government of Assam for kindly according me permission to insert these paragraphs in this volume.

Chapter III laying down "The Goal of Education and the Ideals of Educational Institutions" took shape from

some of the lectures I delivered before teachers and students in different educational organisations on various occasions.

Chapter V on "Indo-British Culture and the Cultures of the Valleys" takes a bird's eye view of the growth and development of a new type of culture in India as a result of the contact of the East and the West, represented by Hindusthan and the British Isles, with special reference to Bengalis and Englishmen. It concludes with a brief survey of the various types of culture that evolved from age to age in Northern India, associated with the Valleys of the Indus, the Jumna, the Ganges, the Surma and the Brahmaputra. These points will be dealt with in detail in a separate volume on the Harmony of Cultures.

Chapters I and II were conceived by me while preparing the Quinquennial Review of the Cotton College for 1932-37, when the need was felt for justifying the claims of Higher Education and laying stress on the moral obligation of the State for providing sound and efficient Colleges as training grounds for our future leaders and citizens, in the face of surging waves of popular demands for Primary education, which threatened to absorb nearly the whole of the educational allotment available out of the Provincial budget. The thoughts of these two chapters were also stimulated by an interesting debate on the question as to whether Higher education or Primary education should receive priority of consideration in the allotment of funds for Education, held at St. Anthony's College, Shillong, in 1937.

The facts and figures quoted in many of the chapters are taken from the Indian Educational Reports and especially from the Reports on Assam Education. But the references to Assam or Gauhati need not confine the application of the principles or policies enunciated in these pages to any particular locality or within any territorial limitations. The condition of Education and the

line of improvements suggested in this volume may be accepted, I hope, for India as a whole, with some Provincial modifications.

Some of the papers collected in this volume were partly published in College and School Magazines (*e.g.*, "Cottonian," and "Habiganj Government High School Magazine" and other Periodicals like the "Indian Messenger" and "Shillong Mail." I am thankful to the Editors of these periodicals for the publicity they gave to some of my ideas.

I am deeply indebted to Mr. G. H. Langley, ex-Vice-Chancellor of Dacca University, for kindly writing a Foreword for this volume. The chapters have been re-arranged and some of them re-named with a view to clarification of the subject-matter since the manuscripts was received back from him.

The Hon'ble Dr. Syamaprasad Mookerjee, formerly Vice-Chancellor of Calcutta University, has laid me under a great obligation by kindly arranging the publication of this volume.

This book is dedicated to the sacred memory of the late Sir Asutosh Mookerjee, who was a perfect embodiment of all the qualities of head and heart that are required of a true Leader and worthy citizen of modern India. I owe a heavy debt of gratitude to him for the inspiration and guidance I received from the noble life and example of this eminent Educationist, while I was a young student of the University of Calcutta and ever since.

The labours of the undersigned will be amply repaid if these essays help the Educationists of India in their sacred task of nation-building by training worthy leaders and efficient citizens for the country and by pushing forward the wheel of the car of progress in Education.

S. C. ROY

I. HIGHER EDUCATION AND TRAINING OF LEADERS— A NATIONAL NECESSITY

The problem of finance stands in the way of expansion of our Colleges and much of educational efficiency depends on the provision of adequate staff, adequate building, adequate library and common room equipments, etc. All these depend on money being available for higher education. Of late, there has been a very loud and persistent cry for expenditure on primary education and improvement of secondary education at the expense of higher education. The question whether more money should be spent on higher education than on primary and secondary education is coming to the forefront. In the circumstances a few words in justification of higher education, its importance and value, and its consequent claim on provincial and central finances seem to be called for. The first point that needs attention is whether higher education is a necessity or luxury. We may deal with this under three heads :—

(1) Its utility. Does it pay? Is it like the head dress, the hat or the *págri* or turban, which may be set aside at will, if we like? Or is it like the head, which is an organic part of the human body and cannot be dispensed with in a living organism?

The necessity and utility of higher education may be established on (a) Biological, (b) Geographical, and (c) Economical grounds.

(2) The importance or the indispensable necessity of higher education may be justified on (a) Historical, and (b) Social and Political considerations.

(3) The question may be decided on the moral value of higher education. Has it any intrinsic merit? Is it better in quality, irrespective of the number of its recipients? There is a saying among the Sikhs in the Punjab : “শির দিয়া ত শের নাহি দিয়া” (“*Shir diyā to Sher nehi diyā*”)—“We gave up our head, but did not give up our religion.” Can one say that higher education is something like the religion of man or the soul of a nation, so that one would sooner lay down one’s head or renounce one’s life than forfeit one’s birthright for higher education? In other words, higher education can be justified on (a) Psychological-Ethical, (b) Religious, (c) Logical, and (d) Metaphysical and Theological grounds.

(1) THE BODY OF HIGHER EDUCATION—ITS PHYSICAL FOUNDATION

(A) *Biological Necessity of Higher Education*

The body, mind and spirit together make up the human life, and according to a Hindu proverb of old, the body counts as the first element of religious and spiritual culture : “শরীরমাছুং খলু ধর্মসাধনং”) (“*Sarīramādyam khalu Dharma-Sādhanam*”). The Biological necessity of higher education rests on the first principle of evolution of life, viz., struggle for existence and survival of the fittest. Nature selects those races of mankind or species of living beings who maintain themselves in health and strength by following her laws. In the higher stages of evolution rational selection takes the place of natural selection. Man has to study the conditions of life, acquaint himself with the laws of the growth of his organism in the light of scientific knowledge. He has to rationally direct or guide his steps towards the destiny which Nature and God have determined as the goal of his development. It will be found that in

the evolution of the human race the fittest to survive are those who are more rational, who regulate their life-process by the principle of reason and intelligence. Mere physical fitness—or health, strength and efficiency of the body—does not suffice. The more there is animal spirit, the more there is selfishness, greed and domination of hunger and thirst, craving to secure greater animal comfort, the more is there the fierceness of competition and the greater the tendency to degeneration and extinction of the species. On the other hand, the more of love and service, and peace and goodwill and unselfish devotion to the common good, the greater is the solidarity among the members of a race, the stronger the unity and better the chances of success and life for each and the whole. As a sociologist, Benjamin Kidd, says, the line of evolution among the races of mankind lies in the direction of subordinating the animal instincts to the welfare of the species. The genius of the race utilises its individual members for the welfare of the race and the spirit of egoism is suppressed by the spirit of public welfare. Hence the study of Eugenics and the elimination of the unfit, the imbecile and the inferior in the civilized society. This does not mean that the aristocracy must be given priority or precedence over the *demos* or the masses. But health and efficiency of the social organism depend on the strength and ability of each and every individual thereof, and this is possible by a scientific study of the laws of the growth of the animal organism, or in other words, by an exact and accurate knowledge of Biology; and this science is taught only in the Collegiate stages of higher education.

The higher resources of living energy of the human race, of *Élan Vital*, must be tapped. Old age, disease and death must be fought against. "Be prepared" should be the motto, whether we meet with a natural catastrophe like flood, earthquake, volcanic eruption, etc., or social disasters

in the form of war, pestilence, epidemics, famine, etc. Higher education is, therefore, stronger than arms and weapons; and stronger than the army and the navy is the valuable asset of an educated intelligentsia in a people. This can only be produced by Colleges and Universities.

In order that the life-process that begins in the amoeba may be consummated in the stronger nerves and brains of the human body, the *élan vital*, must be caught by the forelock, and reason must reign supreme in every human individual. This is the highest prerogative of the sons and daughters of God, and higher education is in every sense their birthright. The natural, biological necessity of higher education is thus established.

(B) *Geography and Higher Education*

Then comes the Geographical factor. Life is really a journey, a travel or pilgrimage, the end of which is remote and the route different with different individuals. The fare for the journey differs with distance, *e.g.*, the fare from Shillong to Gauhati or Sylhet is cheaper than that between Shillong and Calcutta, or between Shillong and Delhi. Similarly, a journey to New York or Tokyo, or to California or Moscow is certainly more expensive than a journey within the territories in India. So with education. Primary education gives us a little knowledge of the school-house and its surroundings—the Village or the Thana or the Sub-Division, or at most it can lead us from the Sub-Division to the District and from the District to the Division. Even for a detailed knowledge of the Province we have to go beyond the Primary to the Middle English and Vernacular Schools. The Geography of the country, of the continent, of the world in outline, can be learnt only towards the completion of the Secondary course while preparing for the Matriculation Examination. It is only in the higher stages of education

in the Intermediate and Degree courses that Geography of the world can be scientifically taught.

What unlimited resources are lying hidden in the depth of the earth, in the hydrosphere and lithosphere or on the surfaces of the geographical regions that are as yet unexplored; what is the relation between the earth's surface and the remote planets and stars; how the position of the sun and the moon and the earth regulates and determines the eclipses and ebb-tides and flow-tides of the ocean; the direction and force of the currents of the wind and of the ocean, the rainfall, the meteorological or weather charts, the forecast of the crops and agricultural and industrial products—all these are connected together, and the sciences of commercial and mathematical and astronomical Geography, as well as of Botany and Zoology—all form one chain or system for a scientific knowledge of the earth and the world. The presence of coal and iron in the contiguous regions of the same country greatly affect its commercial and industrial progress; the flora and the fauna studied by the Botanists and Zoologists form the basis of the development of economic resources, and the Geographists and Geologists cannot shut their eyes to the results of scientific researches into the evolution of the plant and animal kingdoms.

Higher education alone can enable a pupil to learn how to keep up his youth and to grow healthy and strong by collecting the foodstuffs and raiments of cloths from different markets of the world to the best advantage. What can we expect of a nation that spends more money on Primary and Secondary education and neglects Collegiate and University education which alone can properly equip the students with the sinews of war?

India is the cultural centre of Asia. She is the head and the heart of the East. She was most intellectually and culturally advanced in ancient times. Should she

lag behind in higher education when all other countries of Asia are marching forward in acquiring scientific knowledge of the modern world? Should our boys rest satisfied with manuals or guides or text-books for lower Primary schools or with the cramming of superficial information imparted by village school masters? If the answer is in the negative, we must claim higher education and see the culmination of Intermediate and Degree courses in the natural Post-Graduate development.

(C) *Economic Grounds*

Learning must go hand in hand with earning. "Advancement of Learning" is the motto of Calcutta University. This learning has not helped in the solution of the unemployment problem or in the removal of economic distress.* Education must be reformed with a view to increasing the bread-earning capacity of our learners. We must give a better and more efficient education to our youths by widening their outlook, sharpening their faculties adding to their facilities and giving them a larger range of choice in the subjects of study in Colleges and Universities. We need Doctors, Engineers, Farmers, Agriculturists, Geologists, Botanists, Zoologists and so on. Should we not give a more accurate knowledge of History and Economics as well as of the sciences of Sociology and Politics to our young men? 'Socialism' and 'Communism' are on the lips of everybody to-day. A smattering of knowledge in Political Philosophy and Political Economy intoxicates the minds of our young men with new ideas, which they can hardly assimilate, far less give practical effect to. Ideas are forces, and it is essential that our young men should be trained in sound ideas based on sound facts both in the

* The University of Calcutta has done a great service to the youths educated in her Colleges by forming an efficient Appointments Board.

kingdom of Nature and in the realm of History. These sound ideas and healthy instincts for our young men are more important economic factors than mere wealth and labour.

Dignity of labour is an ideal that is still to be preached and practised in our country. We must not run away with the erroneous maxims that dignity of labour means indignity of intellect and that higher education and manual work cannot go together. The cry of liberty, equality, and fraternity will ever remain empty catch-words, so long as our educated young men do not know how to come down to the level of farmers, cultivators, weavers, gardeners, and even sweepers, with a sympathetic understanding of their needs and requirements. We must worship God in man and sympathetically enter into the spirit of the humblest labourers in His vineyard.

The struggle between capital and labour is nothing but the old division of ranks between 'Haves' and 'Haven'ts,' and those days are gone when the former could crush the ambition and stifle the voice of reason and conscience of the latter by depriving them of their freedom to live for themselves, to think for themselves, freedom to enjoy leisure and all other opportunities of life, as well as freedom of thinking that comes through reading of literature, history, journals, etc. In one word, cultural amenities must be made accessible to the masses. Democracy needs intellectual enlightenment and elevation, and the cinemas and picture houses, the art galleries, the museums and libraries must be thrown open to them.

We need leaders for the new democracy from among our educated young men, and nothing but higher education imparted in the Colleges and Universities can supply such leaders. Whether we call it Democracy or Republic or Monarchy, and Fascism or Nazism or Soviet Bolshevism, everywhere it is the quality of leadership that commands

the respect and confidence of the masses. It is such leaders (wrongly styled Dictators) that can mould the destinies of the people. It is these leaders of the masses with heroic moral qualities that were known in the past as Religious Reformers, Spiritual Preceptors, Prophets or Apostles. The Philosopher-Statesmen of Plato, the Incarnations of God, Yogis, Rishis, Avatáras of the Hindus, as mentioned in the *Gita* and other Indian scriptures, or Heroes as Divinity and Prophet and Poet and Reformer, as pictured by Carlyle, or Representative Men of Emerson, or Supermen of Nietzsche—are all different names for leaders of the people suited to different types of culture prevailing in different ages.

Heroic personalities or soul-forces will ever prevail in guiding the affairs of mankind. The concentration of mind, meditation, thoughtful disposition, contemplative character, combined with practical sagacity, capacity for organisation, ability to mobilize the resources of Nature as well as of men and money—these are the requisite qualities of the leader. An Epoch-maker or a Nation-builder, who breathes deep the spirit of the times and thereby becomes the hero of the hour, excels in these qualities and rises to be the popular god or god-man. It is a strange coincidence that great men like Gandhi or Jawaharlal, who are the best patriots among the leaders in India to-day, are also the best fruits of Western culture, having been trained in Oxford, Cambridge, or other British Universities, and this fact alone, more than anything else, proves the necessity of higher education even for the political advancement and economic regeneration of our country.

The new democracy of the modern age is *par excellence* the cult of the deification of man. Ultimately it rests on hero-worship. The voice of God is no longer the voice of the king, but the voice of the people. Reverence for man coincides with reverence for God. "Man is above

everything else, and higher than man is naught" ("সবার উপরে মানুষ সত্য, তাহার উপরে নাই")—as the poet Chandidas says. The will of the people is the source of all authority for the laws of the State, because the sane and sober commonsense of mankind, as well as the reason and conscience of the sages and saints, truly reflects the will and voice of God. This has been the sum and substance of the teachings of the Prophets and the Scriptures of India and other countries of the world. Such ideas can be grasped and assimilated by minds receiving higher education, and in such ideas are hidden immense potentialities. A vast reservoir of spiritual energy will be available for the nation when men are respected as representatives of Divinity, and when service of Humanity is regarded as equivalent to religious worship.

The remedy for unemployment lies not in shutting up the doors of education but in a more efficient reorganisation and a wider diffusion of higher education, i.e., of education which must be really high and valuable, both morally and intellectually. It does not consist in mere cramming or passing of examinations, but in the development of the soul-force and heroic personalities, in the creation of spiritual values, in the manufacture of rational, intelligent and spiritually advanced human souls in the factories and workshops of our educational institutions. Therein lie the salvation of the masses and the solution of present-day economical problems and therewith the salvation of our educated youths. Nothing but higher education can attain this end.

We need better organisation and control of our economic resources and industrial markets, and this involves discipline in the masses of the people, and character in the leaders who play the rôle of Dictators, whether in the sphere of Ministry, Directorate, and Inspectorate, or in the Assemblies and Council Chambers or in the Local Bodies.

A good deal of economy can be effected and a large amount of money saved and utilised better for other purposes by employing the services of efficient, trained and educated youths turned out by our Colleges and Universities. If the men on the spot are trusted, if there is more honesty and reliability in the rank and file of our educated workers, there will be ever so much less cost of inspection and supervision. Brains and characters are needed for thinking out the steps and working out the details of organisation. Truths acquired in Schools and Colleges must be lived and not merely learnt. Strong nerves and muscles will come out with the development of intellectual and spiritual powers. The moral force is always superior to the physical and the material, and it is the former that prepares the ground for the latter.

There is another aspect of the economic factor. The consumption and distribution of wealth depends a good deal on the standard of life and on the social condition of the people in a State, *e.g.*, the ideal of plain living and high thinking has exercised a profound influence on the Indian people. As a rule, pursuit of a high moral ideal is generally accompanied by the adoption of simplicity in the mode of living. Self-dedication to duty, submission to discipline, scrupulous adherence to the rules of righteousness, conformity to moral laws, obedience to the dictates of conscience, self-control, benevolence, love and service of men—these are virtues that come by practice and cultivation of the inner life and restraint imposed by himself on himself on the part of an individual. These are born of discipline of the heart and the will of man, and these virtues cannot be generated by compulsion from the state or any other external authority. The practice of these moral qualities is possible only through education—sound and efficient education, all-round and many-sided education, covering moral and spiritual education. Indeed the higher the

education a man receives, the clearer will be his understanding of the principles of life, and stronger his motive for the building up of character. So much about the utility of higher education on economic grounds.

(2) THE MIND OF HIGHER EDUCATION—ITS HISTORICAL, SOCIAL AND POLITICAL BACKGROUND

Let us now turn to the question of the importance or indispensable necessity of higher education on (a) Historical and (b) Socio-Political considerations.

Body, mind and spirit are three constituents of humanity. The Biological, Geographical and Economical factors mentioned above form as it were the *body* of human culture. Higher than these are the Historical, Social and Political factors which may be treated as the *mind* of the evolution and progress of the human race.

(A) *Historical Considerations*

The history of nations clearly shows that the rise and fall of a nation depends on the growth of the rational and spiritual element in man. The intellectual development of a people is determined by the play and exercise of reason in the control of sense impulses and passions, and in the regulation of the bodily appetites and cravings of the flesh, which mark the growth of the spiritual force known as character. Intellect or reason develops and gets sharpened by practice and by its right use ; and it deteriorates by abuse or want of exercise. The ignorant, the illiterate and the uneducated simply grope in the dark without knowing which way to turn ; but the educated walk and climb uphill in broad daylight with a clear and full view of the destination to be reached and an exact knowledge of the condition of the path to be travelled. The greater the spread of higher education among the youths, the stronger will be the power

and the quicker the pace of the nation towards success and prosperity.

In the past education was confined to the few, but those few were the recipients of a high order of culture. Aristotle was a genius born at a time when the masses of the Greek people were not so highly educated, but there were peripatetic schools of teachers, thinkers and sophists who went about from place to place, enlightening the masses through self-interrogation by means of dialogues and discourses. In the middle ages the Priests, Princes and Knights were educators of the people. Knights in their chivalrous expeditions, Priests and Monks and Maulvis and Purohits in their churches, mosques and temples, were ever ready to teach the people the first principles of morals and manners. They were not anxious for the dissemination of what is known as the 3 R's, viz., Reading, (W)'riting and (A)'rithmetic. There was no compulsory primary education in those days in our sense of the term. But there were popular institutions for communicating to the masses of the people the fruits of the labours of the high intellectuals, for propagating the truths and ideas and systems of discipline and culture arrived at as a result of meditation and concentration or communion with God (*Yoga*) on the part of the moral and spiritual geniuses.

In ancient India the forests provided congenial fields for higher education ; e.g., *Gurukulas*, *Rishikulas*, *Asramas* and *Tapobanas* functioned as hermitages and monasteries of mediæval Europe. The old traditional bards, poets of historical legends, the *Kathakas* or expositors of moral precepts based on the concrete lessons of History and Mythology, the performances of *Jātrā* (opera) parties, *Kīrtan* parties (singing hymns in chorus) for devotional and congregational exercises, still form a healthy feature of popular education in Indian villages, and these were

very effective as means of moral and religious education as well as of general culture. The whole of the Epic *Mahābhārata* was developed through the art of rhapsody or songs of bards and discourses of preachers in the courts of princes or in sacrificial and spiritual assemblies, each poet adding his own share of contribution to be set in tune by the musicians of the day.

It is desirable that the educational system of modern India should profitably utilise those channels and revive and reform the *Kirtan*, *Bīul* and *Bhītial* songs, *Bihu* dances, and *Bhownās* for the propagation of scientific and historical knowledge. Let the traders and labourers work honestly and earn wealth for the country in their respective fields, and let the educated youths of modern India, following in the footsteps of their forefathers, try to serve their fellow-countrymen by making the leisure periods of the rural population cheerful, enjoyable and profitable through lantern lectures, reading rooms, journals and periodicals, music and recitations, etc.

As a matter of fact, free education up to the University standard can be made available to all who wish to profit by the same, through Continuation classes, Extension classes, night schools for adults, working men's institutions, etc., as these are organised in England. The Board of Education in England contemplated to raise the age for free secondary education from 14 to 17 years in order that the children of poor and middle class families may enjoy the benefit of education and receive training for good citizenship and at the same time qualify themselves better for earning bread. The day is not far when India may follow this golden example of England and ungrudgingly devote money for the elevation of the masses through higher and more efficient education. That the art of education belongs to a noble profession is admitted by all. It has still to be recognised, however, that a sound and efficient

system of higher education is a divine blessing that should be accessible to all. History should be a great eye-opener on this subject. The lessons of History should teach us that just as we claimed Primary and Middle education as the minimum requirement for our people twenty years ago, and just as there has been a cry for a High School in every village during the last decade or so with the result that a Matriculation Certificate is considered to be the minimum educational qualification that must be provided for every boy and girl of *Bhadralok* families, so too, as surely as the day follows the night, there will be a loud and persistent demand for the doors of good higher education being thrown open to all, and no gentleman worth the name will rest satisfied until all his children complete higher collegiate education. As it is generally admitted that the Intermediate classes in our Colleges are really carrying on the work that ought to have been done in High Schools, it follows that if the High Schools were properly organised and equipped in the villages, they would have been brought up to the level of the Intermediate standard. High School education for all would in that case have meant nothing short of I.A. and I.Sc. knowledge for all.

We need *Sādhus*, and *Sannyāsīs*, *Gurus*, Pandits, Ulemas, Maulanas, Maulvis, Missionaries, and preachers of all denominations to come in their thousands and dedicate themselves to the sacred task of educating the masses and preaching truths of Morality and Religion as well as the Sciences and Arts to the pupils under instruction in all grades of educational institutions. The teaching of Literature and History may go hand in hand with technical and vocational education. All our temples and mosques and churches should be made vehicles of culture and education. The true meaning of *Devottar* properties should be realised by devoting the income thereof to the service of humanity, which is the service of God. The folklore and

folk dances of the various provinces should be revived and brought in line with the scriptural study, exposition of moral stories, congregational singing, etc. The *Bratachāri* dances, the Scout Camp Fire and the Balls of the European Clubs have all something in common, and we may utilise these different institutions for the elevation of our youths, for the spread of liberal culture and refinement with healthy and innocent enjoyment and recreation.

The old Universities of Nalanda and Taxila were not meant for mediocres, and yet hundreds and thousands of youths in ancient India flocked to these seats of learning, sat side by side with their Chinese and Japanese fellow-students and drank deep the nectar of immortal wisdom. These glorious achievements of ancient History must be reproduced in modern education.

(B) *Political and Social Necessity of Higher Education*

Educated young men are the most valuable assets of a nation. We need the citizens of to-morrow to be well trained in the Colleges and Universities. Where can we get recruits for the various departments of Public Service, if not from the Colleges and Universities? It is true that the Government services cannot absorb more than a small fraction of the successful graduates that our Colleges and Universities are producing year after year. But even for these few successes many many must try, and it is out of the failures of the many that the successes of the few ensue. The interests of the services and professions, too, require provision of higher and better education. Hence the political necessity of a larger expenditure on higher education is obvious.

We must have a band of selfless, disinterested, social servants from among our young men turned out by the Colleges. Where could we get competent members of our

Legislative Assemblies and Legislative Councils if the doors of the Colleges and Universities were closed? Then, again, these are days of specialisation, and expert advice is wanted everywhere in the field of scientific researches, of industrial enterprises and commercial business undertakings, as well as in the sphere of art and literature. We need trained experts, connoisseurs whose voice must be effective and authoritative in the management of affairs in their respective jurisdiction. To judge the qualities of things of daily use, to test the purity and wholesomeness of our foodstuffs, to select the best varieties of all marketable commodities at the proper price, as well as to educate and refine the taste of the people for finer products of art and literature, we need the expert advice of specialists. Where are they to come from except through the doors of Colleges and Universities?

We are having Live-stock Conferences, Agricultural Conferences and Industrial Exhibitions in different parts of the country year after year. Who are to initiate them, to manage them, to organise them and to provide suitable topics for our agenda and deliberations, to raise the level of our discussions and to effect improvement in the qualities of exhibits, etc., unless the educated citizens of the country come forward with their smartness and ability, alertness and efficiency, born of sound training and disciplined life in our Colleges and Universities? Without an educated Intelligentsia we cannot even call a meeting, nor conduct it smoothly and successfully, whether under our Local Boards or under our Municipalities, or in connection with any philanthropical institution or voluntary association.

We need high-class Journalism to inform and enlighten our masses, to refine their manners and to elevate their morals, to acquaint them with facts of Nature and History and to bring them in touch with reality and thereby to lead them towards the ideal of self-realisation or *Swarāj*,

which is the goal of Self-Government. Such high-class journalism can be expected only of the recipients of better and higher education. If the people are to be saved from ill-informed critics or super-critical sophists who pretend to be friends of the people, but are rather like the blind leaders of the blind, and more often prove false prophets and erring guides, we must have a highly educated staff of Editors for our dailies and weeklies to give a right lead through this "fourth estate" to the people. A press that is wide awake and well-informed, that is inspired by moral earnestness and touched with spiritual idealism, is really a very effective loudspeaker for the people's voice, and is a fair Judge, an eloquent Advocate and a reliable witness, all in one, forming the Supreme Court or Tribunal for written and unwritten laws.

Could there be a stronger ground for the justification of higher education than this? But the social need for higher education is even more imperative. As the *Geetá* says, whatever the leaders (*i.e.*, those who are intellectual and moral superiors) do, the masses of mankind follow in their footsteps. We need moral connoisseurs for serving as preceptors, guides, or moral and spiritual leaders of the people, and this involves provision of moral and spiritual training, scope for the practice of duties and virtues, and creation of Theological Faculties in our Universities. The welfare of the community depends on reorganisation and reconstruction of education in such a manner that the noblest moral qualities or virtues can be cultivated by the students while passing through our educational system. By the practice of love and truth, purity and honesty in our dealings with fellowmen, exercise of patience and forbearance in our daily life, the moral tone of our educational institutions and the general level of the masses of the people may be so raised that the social conditions of our country will be wholly transformed, and we may veritably

make a heaven of earth. By imparting moral and spiritual education, through a systematic mode of discipline and healthy activities, education imparted in our schools and Colleges may really be made higher in the sense of being better in quality. By promotion of spiritual culture among the educated and consequent moral elevation of the masses rightly led by them, the whole society will be so improved that much useless waste and extravagantly lavish expenditure on luxuries can be prevented. The money spent on education at present is ill-spent, in so far as along with the spread of education the evils of litigation, bribery, dishonesty and corruption do not seem to be diminished, far less eliminated. A scheme of moral and spiritual education, sincerely initiated, patiently tried and effectively carried out, would enable us to uproot the poisonous plants of moral evils and to bring about radical reforms in the vicious habits and customs of modern society that retard the growth of national life.

The Sadler Commission recommended a number of improvements in regard to Calcutta University, which have not been given effect to as yet. One of the recommendations was that B.T. teachers should replace the untrained hands on the staff of our High Schools. By extending the length of the educational course of a graduate by another year for training him in the educational methods and experiments, etc., we certainly add to the expenditure on education, but this extra cost is more than made up by providing our schools with a more competent staff, and thereby ensuring better results for our boys and building a stronger foundation for the structure of national welfare of the people. Thus a good deal of wastage represented by the failure of Matriculation candidates can be reduced. According to the expert advice of the Commission the length of our High School course could be reduced by a year, that is to say, the boys could pass the

Matriculation a year earlier, if our schools were staffed with efficient B.T. teachers.¹ So in the interest of economy in the long run and for the prevention of wastage of energy and time and money on the part of our youths and their parents and guardians and for the social welfare of the country, higher expenditure on education is an imperative necessity.

The foundation of national welfare will be truly and securely laid when higher education would be made accessible to all meritorious students. We need good teachers to produce good citizens. The future of mankind is in the hands of teachers. These teachers must have higher education and possess a degree in training if they are to discharge their duties efficiently and satisfactorily. Our teachers must have ideas for intelligently grasping the principles of education. They must have practical training for the successful application of those principles in the real life of the pupils in their charge. They must have capacity for organising sports, for improving the health and physique of our boys, for teaching manual work, arts and handicrafts, etc., and for encouraging the spirit of social service and imparting scout training in our schools. High Schools should be started and managed by such finished products of higher education, and when our schools will be staffed by such efficient hands, then and then alone will the general atmosphere of culture be purified and elevated, then and then alone will our Colleges be filled by recruits in the first-year class who can profitably assimilate the lectures of their professors. It is the products of such High Schools that should be sent out to our villages to serve as Lower Primary teachers and to organise model schools with agricultural firms and gardening, with provision of sports, scouting, outdoor excursions and camping, recreation clubs, etc., for the school children.

¹ It is gratifying that the University of Calcutta has opened classes for the training of teachers.

Basket-making, weaving, making of pencils, pen-holders, ink-pots, clay-modelling, etc., must not be neglected in our schools. Even village welfare works can be best organised through our schools, and every village school ought to be the centre of rural welfare activities, providing social clubs for the elders of the village, sports tournaments for the youngmen, fairs and festivals, innocent enjoyments, diversions and recreations, for all. The Cinema displays, Radio broadcasts, Libraries and Reading-rooms equipped with healthy literature, journals and periodicals, should centre round the schools, and our teachers should take a leading part in these fields, securing the co-operation of the guardians of the pupils as well as of the other members of the village community. The present staff of ill-equipped and ill-trained teachers, who are really half-educated (having read up to middle school standard or just passed the middle course), should give place to abler and more qualified teachers with higher education and with sense of responsibility, honesty and spirit of service. - By pensioning off incompetent teachers the State will be the gainer in every way. Social welfare and progress demands that our schools must not lose touch with the real world, nor be dissociated from the general life of the villagers and their needs and requirements. The sons of the soil must not be divorced from labour on the land, and agricultural work, manual work, etc., must be regarded as indispensable parts of modern education. Every boy and girl should be made to work with clay, wood, bamboo and other materials. Girls might be taught how to cook and prepare rice and curry well while at school. The scheme of "earning while learning" has been tried by many educational experts in educational colonies, and polytechnical schools combined with general education are also not uncommon. These experiments cannot be safely entrusted to those who are not experts and specialists in these lines, but it is our

duty to encourage such schemes by so reorganising our educational system that students educated in Colleges and Universities would not hesitate to soil their hands with manual labour either as the constituent elements of their educational duties or as hobbies and leisure hour diversions. It is through a reformed scheme of higher education that such progressive improvements can be effected.

It may be said without fear of contradiction that co-operation among all sections of the community is essential to the progress of a nation, and this spirit of co-operation must apply in practice to all the spheres of human life, *viz.*, to social, political, economical fields no less than to the domain of religion, morality, science and philosophy. We know of the production of commodities on a large scale by mechanisation of labour and through the systematic extension of the co-operative principles. In respect of bread-earning duties, in offices and workshops and in household management, co-operation and due subordination of the individual members to the head of the family or office or factory-organisation is recognised to be of great value. The same principle may be carried out in the field of education. We hear of such movements in the modern age as 'tiffin for all,' 'recreation for all,' 'leisure for all,' 'music for all,' 'work for all,' etc. Why should we not add to these the maxim of 'education for all'? Indeed, education for all is the foundation of all the other requirements. Co-operative system of feeding, clothing and housing under the control and regulation of the State is receiving patronage from the social and political leaders. What is now wanted is that all citizens of the State should co-operate in order that education, and for the matter of that, higher education and better education, which alone can lead to complete and perfect education, may be available for all who deserve and desire it. The idea of an Empire or of a League of Nations or even of a

World-State is merely an ideal and will remain an empty dream unless the cementing bond of education through co-operation can translate such an idea into reality. The religious scriptures and prophets have long made us familiar with the idea of one family of mankind or brotherhood of man based on the fatherhood of God. These higher principles of an idealistic strain can be realised only through the diffusion of better education of a moral and spiritual kind, and to this end all must co-operate. Not only educationists, but scientists, artists, members of the various professions, politicians and social servants, all must work together. The joy of life and the beauty of life can be revealed to the human heart only through love and mutual goodwill and the spirit of helping and serving others. God's kingdom of heaven on earth can be made a reality only through higher education enlightening the mind and better education elevating the heart and inspiring the soul of man.

Theocracy will have to come into its own in place of Democracy or Mobocracy or Aristocracy or Plutocracy. As a matter of fact, whatever be the form of Government, Monarchy or Anarchy (which is no government, but lawlessness), rulers of the society, the heroes of the moral and religious order, the "Dictators" of the political constitution, must all regard themselves as regents on earth for the Divine Sovereign, who is ruling from on high, whose indwelling spirit inspires all human institutions. The Popes and Priests, the Generals and Commanders, Doctors and Engineers, spiritual and democratic commoners, all have to work under the same Divinity. Heroes and Prophets of the past were His incarnations or manifestations, and the present-day Kings and Princes are equally His representatives or instruments. History repeats itself. Personality of man has always been and shall ever be the reproduction of Divinity. Every man bears in his heart and soul the stamp or signet of Eternity, the image of the Infinite Spirit

from which he comes. "Man is above all, and nothing is higher than man," this was spoken of the God in man and not of the flesh and the animal in him. The soul of man is a form of Divine energy. It is the concentration or crystallisation of the spiritual force that pervades the whole universe. Education literally means the drawing out of this spiritual force or potential Divine energy in man. With the spread of higher and better education every man (and woman) should be able to utilise this hidden power in him (and her). True education consists in the development of such latent resources in the human mind.

Educated parents and cultured mothers will be able to direct the flow of this energy in their children along proper channels. Every family will be able to look after the education of its members and take charge of the gradual unfolding of the life energy in accordance with the laws of the mind and the body in the direction of the goal that is divinely appointed for each son and daughter of the family. Family is the unit of national life, and the families of educated parents and educated children are valuable assets for society. The upholders of political advancement in our country will admit that children who come from educated families have a better start in life and they are decidedly at an advantage even from the lowest rung of the educational ladder. Education up to the Primary and the Middle stage, nay, even up to the Secondary or Matriculation stage can be easily entrusted to educated families without much help from the schoolmasters.

It is a social and political necessity for the welfare of the people that fruits of higher education should be brought to the door of every householder and that by a thorough-going overhauling of the entire system of education and its reconstruction from the foundation upwards. The greater the spread of education, the larger the number of educated people in the country, the more insistent will be the demand

for such reorganisation. The State will then be approached for starting nurseries and *crèches* for the children of the poor, and providing for healthy games, and amusements, for the training of the body and mind of those who are less fortunate in the struggle for existence. Outdoor exercises and tiffin will be needed for all who earn their daily bread by toils of hands and feet. Culture and enjoyment must go together in all stages of education.

The old system of the *Brahmacharya ashrama* of students living in the house of their teachers (*Gurus*) for twelve years or during the whole period of their education, has much to commend itself. Those were residential institutions which laid stress on outdoor life and activities. The residential students had to tend cattle, handle ploughs, cultivate lands and cook meals and do gardening and other manual work during the years of their study as members of the household of their professors. This enabled them to learn all useful works and domestic arts by serving in the family and to learn nature's secrets and to study the life-history of plants and animals through gardening, tending of cattle, excursions into the remote forests, etc. A revolutionising or transformation of the whole system of our present-day education is necessary in the light of our ancient ideals and practices combined with modern sciences and arts.

The improvement of higher education will automatically bring about these changes, because primary and secondary education are necessarily provided by the products of higher education. It is only the recipients of higher education, B.A.'s, B.Sc.'s, M.A.'s, M.Sc.'s, B.T.'s, etc., who ought to be sent out to rural and urban areas for the reorganisation of our High Schools and Primary Schools. The masses will be enlightened and refined if they find before them the noble example of a band of educated youths rendering service to their fellowmen, by providing them opportunities for education and enjoyment.

It is a privilege to be served by such youngmen with true education, to see them at work, to watch their ways of doing and living, to come in contact with them and to have them as one's neighbours.

The analogy of the head and the legs as representing the higher classes and lower classes of society (*e.g.*, Brahmins and Sudras) must not be taken seriously. Metaphors are always misleading, and in reality the head is as much dependent on the foot as the foot on the head. The brains, the lungs, the heart and the stomach, the waist and the lower parts of the body, the flesh and muscles and the bones are all organically connected and mutually adjusted in a system of harmony. The one cannot grow and thrive at the expense of the other. The Premier of the British Empire may represent the brain or the Brahminical genius of the British people, but is he not also (like the King-Emperor) the 'servant' of the people and probably the most hard-worked labourer bearing the burden of the whole Empire as truly as a coolie carrying luggage in a railway station? His highest prerogative lies in serving. So with the so-called high class people in a society. Their social elevation makes it all the more incumbent and imperative on them that they should serve the lower classes.

Reason is the Divine element in man and it is the most delicate instrument too. It must be most carefully handled and manipulated. Being the most costly organ for man, it must be preserved with care and developed with care. Call it brain, call it heart, call it soul or by any other name, it is not attached to any particular part of the body, but it does require the co-operation of the body, mind and soul for its perfection. In a sound educational organisation, the brain and the muscles will demand equal attention. The University with the residential Colleges must begin by educating the body, mind and spirit of its students and end by making the fruits of higher education accessible

to all or filtrating the cool stream of knowledge and wisdom down to the lower masses. High education should be like flowers and fruits of trees in a garden, open to all and attainable by all who know how to climb up or use the ladder to get to the top of the tree. The capacity of a man to reach the top will have to be tested by examinations and competitions, but those who succeed must have their right to higher education recognised and conferred and provided for. It must not be denied to men or women of proved capacity, on the plea of poverty of funds or for any other reason. Nor should we stop with the failures and reject them or turn them away, but endeavours should be made to help and encourage those who strive to reach the top after hard struggle and patient perseverance.

The Hartog Committee advised that more money should be spent on girls' and women's education, but this advice has not been given effect to in practical educational politics anywhere, so far as we know. By educating a family we educate a nation. By neglecting to provide higher education for women, the State has been losing its hold on a vast field of hidden resources, because in the heads and hearts of our womanhood are stocked an inexhaustible fund of energy and service and immense potentialities of beauty and grace and moral and spiritual force. There are vegetarians who take eggs on the presumption that eggs are not animals, but may be treated as vegetables. Well, it is not for me to discuss the merits of vegetarianism or the demerits of meat-eating, but if regard for life or abstinence from killing or from violence to life is the principle underlying the advocacy of vegetarian life, Sir J. C. Bose and other Scientists tell us that the vegetable world is also sensitive to pain and suffer from bleeding, when, for example, a branch or a fruit is cut off from the body of the plant. The eggs are even more living than the vegetables, because they contain the promise and potency of actual life,

Destroying a single egg may mean the killing of the potential lives of millions of beings that would have found their entrance into the living kingdom. This analogy may be extended to education of women. Depriving a single girl of an opportunity of self-development through higher education means loss of opportunity to a whole family or a race of human beings. As the increase of population in a country goes along the line of geometrical progression, so the imparting of education to women means accelerating the speed of education by the law of geometrical progression. On the contrary, every hindrance or obstacle put in the way of higher education for women means the loss of education to millions of boys and girls in succeeding generations. Let us have hundreds of lady graduates to serve as mistresses in our schools and as Inspectresses and Deputy Inspectresses of schools and to supply lady doctors, nurses, etc., to serve their sisters who are dumb and illiterate. In ancient India we had such educated ladies as Maitreyi, Gārgi, Khaná, Leelávatí and so on.

To improve the efficiency of our primary education too, we need women teachers, for, as the Educational Commissioner with the Government of India remarks, to prevent wastage and stagnation in the lower stages of education, employment of mistresses in our schools is the most effective remedy. The root of the plant must get proper nourishment from the moisture on the earth, from rain and dew drops as well as from air and sunshine. Girls are the root fibres of the national life and nothing could be more disastrous than stopping their supply of nourishment by depriving them of higher education. We might dispense with the unnecessary expenditure on buildings and equipments, we might curtail the cost of supervision and inspection, but the cost of higher education for women must not be retrenched. On the contrary, expenditure under this head must be heavily increased if the nation is to be saved

(3) THE SOUL OF HIGHER EDUCATION—ITS PHILOSOPHICAL BASIS

In these days of materialistic way of thinking and economic struggles, very few of us care to enquire into the spirit or the soul of Higher Education. If Biological, Geographical and Economical factors prove the vital necessity of Higher Education for the health of our body politic and if the Historical and Socio-Political grounds for Higher Education supply us food for reflection or thought in the interest of the mind of the society, or for the mental and intellectual development of the people, we may say equally truly that Psychological, Moral and Religious necessity for Higher Education touches the very soul of the nation and raises a subtle and delicate question about the very existence of man as a spiritual being. Man is a rational animal, and it is his reason that constitutes his soul, his spirit or what we might call the Divine element in him. The crown and glory of man is character, and character is inseparable from his rationality. Man would have been a very poor creature indeed, and in fact would be worse than brutes and lower than the least of worms and insects in the animal kingdom, had he not been endowed with the soul, that makes him conscious of himself and his relationship to the world of nature and other human beings and to the highest and the most sublime Spirit above all, that is, the Infinite and Universal God. Now, Primary and Secondary Education touches only the surface of the body of man and simply sows the seed of reason in him, or probably at best kindles in him a tiny spark of the Divine light. At the completion of the Secondary stage, when our youngmen have passed the Matriculation Examination and just come to the door of the University, their mind is just energised and the seed of the mental life has begun to germinate. It would be a cruel irony of fate

if he were to be deprived of the fruits of his labour and held back from the fulfilment of his destiny.

It is only by higher education that man can secure the consummation of his whole effort to grow up to the highest stature of perfection that he is capable of and that he is intended to reach by his Divine nature. The higher the quality of education, the more valuable the achievement of the soul in this divinely appointed direction. Higher Education is not to be judged by the larger number of subjects taught or the smaller number of pupils receiving education, nor by the greater quantity of energy or concentration required by the students who acquire it. But it is higher in so far as it is better and nobler and nearer the pinnacle of glorious effulgence that shines forth from the heights of heaven. Receiving higher education means soaring towards heaven's light, more delicate and ethereal than any light in the physical world. It is rather unlike the natural light of the Sun and the Moon and the Stars, being altogether invisible and intangible, but it is at the same time more powerful and fruitful.

There are people who are not wearied in throwing mud at the institutions meant for higher education. They are like the wretched type of beings who rush in where angels fear to tread. Let us treat them as our brothers and advise them to walk gently and not to trample under feet even the meanest grass thoughtlessly and carelessly, for "there is a spirit in the woods." Do not touch the sacred earth of the holy temple of learning without proper preparation or concentration. Just as the devout Moslems wash their hands and feet and perform *oju* before entering into the Mosque for saying their prayers or *Namáj*, so must a man be clean in words and deeds and pure in heart to earn the title of being one of those blessed few who shall see God in and through the Temple of Learning.

Mind is the centre of the Universe. "The trees live and so live the birds and beasts, but he alone truly lives whose mind is nourished with thought." He is mighty in the world who exercises reason and lives in obedience to the voice of conscience. In man nothing is greater than the mind, and in mind nothing is greater than intelligence or reason, which is the soul of man and which is the sovereign of the inner republic. The ruling factor in human history has always been thought or reason. Ideas are forces ; they have wings and can fly up to the highest heights of imagination, to the heaven of contemplation, and can dive to the deepest depth of the ocean of life. Moral ideas have a magnetic influence and draw together thousands and millions of human beings under a rational guide, whose wisdom and love crystallise them into a solid family or race or community. These ideas are also the dynamics and explosives that can undermine the foundation of a rocky hill. Empires and States, nations and societies of men have been moulded and shaped and developed and consolidated by men of ideas who employed themselves in the service of the people as instruments in the hands of the Divine Spirit. And instances are not wanting when unsound ideas formulated by unwholesome minds have struck terror in the minds of their fellowmen, destroyed the fabrics of society, and brought chaos and confusion among men and even hurled them into the hell of death and darkness.

(A) *Psychological-Ethical Grounds*

Education is a thing of growth which evolves out of a small seed that germinates, spreads up and develops into the trunk and branches of a tree and blossoms with flowers and fruits. The harvest that one reaps will depend on the kind of the seed that is sown in the sowing season and the labour that one puts forth in the cultivation of the

soil and preparation of the ground by removing weeds and gravels, etc. Corn is the fruit of the soil. The corn of education, which is the food of the soul, is the last stage of a long series of efforts without which this nourishment of the soul cannot be procured. We cannot expect the finest flowers and fruits of education to drop from heaven, ready-made, without the preliminary hard work and toiling and moiling on earth. As Mr. Südmerson says in the Quinquennial Report on the progress of education in Assam, 1912-17, "In education it is especially true that the appetite grows with feeding, and the hopes and ambitions stimulated by liberality seek further fields of expectation." Our love of knowledge and thirst for culture increase as we go up higher and higher along the ladder of education. This appetite is just awakened at the end of the Secondary course. For its satisfaction and reasonable gratification we must look to higher education. To deny scope for higher education to those who deserve it and have earned their credentials for entering the portals of our University means to create a hunger and not to allay it, to rouse an ambition and not to provide for its fulfilment. Reason of man, which is the highest organ of the soul, must not be stifled that way. Whether advancement of learning or promotion of culture be our motto, the path of education is long and circuitous, and must be travelled along by pilgrims whose outlook is ever progressive, whose circle of knowledge, like the horizon of vision, must be ever widening, and whose intensity of hankering after the better and the higher must be ever deepened. Sciences and Arts must bring their due share of contribution to the field of learning and culture, and the life of the learned and cultured youths must unfold itself at every stage with further opportunities and greater amenities of civilisation offered to them. The perfection of intellect, feeling and will, an all-round development of the body, mind and

spirit, reconciling the duties and achievements of this world with the hopes and aspirations of the hereafter, will bring about a veritable heaven on earth, blending harmony and melody into beautiful musical concerts that make human life full of beauty and joy, of love and sweetness. When the various races of men as well as their physical, mental and moral environments breathe of purer air in a healthy atmosphere, there can be no diseases and disabilities of old age or infirmities and there will be no need for medicines and palliatives to cure the ills of mankind.

To deprive the civilised society of Higher Education means to deny its scholars all scope for researches and experiments and thereby to prevent the application of the higher laws of science and the forces and ideas of philosophy to daily life, and there would in that case be no invention and discovery, no railways and steamers and aeroplanes, no telegrams and television. It means that man as a rational animal would have no reason to exercise control over his passions, to illumine the path of journey towards his destiny, or to influence his conduct for the good and welfare of himself and his fellow-beings.

Man is a gregarious animal, but without education he cannot so much as form a society, based on understanding and goodwill and love, which is the cementing bond of fellowship. What could be a more fatal wastage than this in the society of men ?

(B) Religious Factors

(B) What mind is to the body, morality is to the mind and religion is to morality. Moral ideals are Divine gifts which are infinitely superior to intellectual attainments. Morality, sense of duty, or disinterested service of men depends on a new perspective or an angle of vision, as it were, which changes the centre of the Universe from the

self of egoism to other than self, to altruism, and thus to God. By being moral a man participates in the attributes of divinity. It has been said that rationalism or intellectualism always makes for selfishness or individualism. This is due to the want of moral and spiritual culture. It is of the very nature of morality and religion to be unselfish, devoted to the common good and to be inspired by the highest and noblest motive of service to God in humanity. Intellect and reason without love and goodwill, without faith and hope and charity, are very poor equipments for the guidance of man as a spiritual being. The morally and spiritually minded men have been regarded as the salt of the earth, because just like salt they temper and season and tone up the objects around them, both animate and inanimate, both physical and mental. A hero, a prophet or a saint always tempers justice with mercy, seasons the sour and bitter things of life with sweetness of temperament, and tunes up the vital cord of a society or the moral tone of a nation ; and this is only possible for those whose moral consciousness has been highly developed and whose religious culture lends them a truer vision of life and a nobler picture of the earth. These thinkers or seers or God-intoxicated men view the world as a whole from the infinite and eternal point of view and, therefore, they rise above all petty distinctions of caste or colour, and see things in a new harmony and in a new synthesis of all differences. Truth is nothing but this harmony and synthesis of all our experiences, that brings consistency among all facts by themselves and co-ordinates them with the centre of the whole Universe of reality, which comprehends all and reconciles all. It is at this stage that humanity and divinity meet face to face. God can be seen and known not only in the smallest of all small things, *i.e.*, in each and every particle of dust and grain of sand, in every blade of grass and in atoms and molecules, but also in the largest of all objects in the world,

e.g., in the sun and the moon and the stars and in all the heavenly bodies, in the mountains and oceans, in the rivers and islands, hills and meadows. To limit the vision of God to Nature and to ignore Him in Humanity betrays a lack of insight and intuition. To the moral, religious and philosophical consciousness of man, nothing appears to be a nearer approximation to truth and reality than the revelation of God in man as an incarnation or *Avatāra*, descending from the infinite heaven of the immortals to this little earth of the mortal men. God reveals himself in man even to this day. He is verily represented in our Kings and priests and teachers and elders and parents and friends and relations, in our employers and superiors in the professional world and in workshops, and even in our brothers and sisters and children. His presence is to be recognised not only in the heroes, prophets and leaders who are known as god-men or supermen, but also in the humblest creatures on earth, in the poorest and the lowliest and the lost, "who are behind all, beneath all and trampled and despised by all." As Dr. Tagore has said, we must seek God not in the temples and mosques and churches alone, but find Him also in homes and hearths of villages, in the shops of our bazars, in the rice fields and the country roads and the river *ghāts*. God is there, where the tiller is tilling the ground, the weaver is weaving the cloth and the pathmaker is breaking stones for constructing our roads. Probably, political and economical thinkers of the modern age are coming to recognise the truth of this view of man as a reproduction of God, and also of God, the Infinite, as playing in the finite life of man. Socialism and communism may be catching a glimpse of the divinity of man in their dreams of the new democracy, although their interpretation of the idea of god-man and its application to practical affairs of the world, especially in social and economical readjustment, may be wrong and misdirected,

Men of ideas must rise to the height of moral and spiritual vision, to the level of our *Rishis* and *Yogis*, of *Hajarats* and *Paygambers*, if they are to acquire the philosopher's stone which turns into gold not only iron and coal but whatever it touches. When Plato said, "Philosophers must be rulers of the State," he meant just this vision of God-man to prevail in the powers that be, who dominate the affairs of the society and occupy seats of authority in our political constitution.

No State can fail in its duties to patronise Colleges and Universities if it has to be regarded as a vehicle for the realisation of the divine will on earth or as an instrument for the welfare of the people. A University must be viewed as a veritable temple of God, as sacred as a church or a mosque, because it is the spiritual kitchen for the children of God. It is through higher education imparted in our Colleges and Universities that the food of the soul can be supplied to man.

(C) *Logical Grounds*

Logic is the science of right thinking, which enables us to avoid fallacies in our reasoning and find out what is wrong in our judgment. Reasoning and arguing are not virtues that are the monopoly of the lawyers. The man in the street also must know how to think well and reason well if he means to live well. All leaders of the public, local and Provincial, whether serving on Local Boards, Municipal Boards, or the Upper and Lower Houses of our Legislatures, must cultivate the art of reasoning, and be practised in the habit of right thinking, if they are to do their duties by the electorate whom they represent and by the masses of people whom they are expected to lead. Nothing is taught in our Primary and Secondary schools relating to this useful branch of science and philosophy. It is only in the Intermediate classes, when they join the

College for the first time, that they learn the A, B, C of reasoning. It is here and here alone that they learn the method of acquiring and advancing scientific knowledge and discovering truths as manifested in Nature's laws, verifying a hypothesis and formulating or establishing a valid theory of induction. Without a knowledge of logic all scientific thought would be either blind or barren. Whether we are engaged in the exploration of any field of nature or history or in collection of data for classification and division of things, we need the guidance of rules of reasoning or laws of thought at every step. Science cannot be content with mere guess work. Empirical observation must be corrected by exact calculation and precise and hard thinking, before a scientist becomes successful in hitting upon the right conclusion. Higher education enables our youngmen to follow the steps with sure and secure footing and not by a blind hit or leap in the dark.

(D) *Metaphysical and Theological Necessity*

It is a pity that even in the higher stages of education in India, Philosophy and Religion do not receive as much encouragement as they ought to. As Lord Ronaldshay (now Lord Zetland) observed, students of Calcutta University could pass the B.A. Examination with Honours in Philosophy without knowing anything about Indian philosophical systems,* and this is true of Theology also to a large extent. Many of the European and American Universities have a Faculty of Theology attached to them in addition to the Faculties of Arts, Science, Medicine, Law or Jurisprudence, Engineering and Agriculture, etc. In India the University of Benares was perhaps the first to recognise the necessity of the Department of Theology, irrespective and independent of Philosophy. Plato

* This defect has now been partly removed under the revised syllabus.

and Aristotle gave the highest importance to a knowledge of God in their systems of education. Idea of God was the dominant conception in the philosophy of Plato, and Aristotle's *Metaphysics* identified First Philosophy with Theology as God is the purest of all beings, the unmoved mover of all things, and knowledge cannot be perfected and no education can be completed without the study of Theology. God is the highest good, the basis of the moral order, and so the foundation of social life and moral laws must be sought in religion. God as creator is not only the maker of Nature but also the author of the moral law. He is the supreme law-giver, and all earthly legislatures must be subject to the approval of the divine laws which are imprinted in the moral consciousness of man. It is the divine power that makes for righteousness. He is the ruler of the destinies of mankind, of the rise and fall of nations. The progress and degeneration of society are determined by the eternal and immutable laws regulating the moral government of the Universe. The law of *Karma* reigns supreme everywhere, and our educated youths must be made fully acquainted with these laws by a study of Theology, which includes Philosophy of History, Philosophy of Religion, Philosophy of Morality as well as Philosophy of Art.

Administration of justice on earth must be modelled after the kingdom of heaven, where love and wisdom, peace and goodwill prevail, and our duties in the world must remind us of our relationship to God, as duties are His commandments. That God is the fountain-head of religion and morality has been recognised in the British Constitution, in the consecration of the ceremony of coronation. The whole of mediaeval Europe was swayed by the thought of the primacy of religion above secular affairs and of the priority of the Church over the State. With the Reformation of the 17th century there has been a revolution

and consequent transformation in the secular life of man, but setting aside the claims of superiority on the part of the Pope or the high Priest, of the Brahminical order or the Khaliph on the one hand, and of the Tzars and Kaisers and *Kshattriya* Kings and the Bádsháhs and Amirs and Sultáns on the other, modern thought is gradually returning to the consciousness that there are imponderables in the air, that faith in God, strengthened by knowledge of science and philosophy and quickened by reason and experience and study of history and human society, is the perennial spring, from which the whole stream of philanthropic and humanitarian activities and welfare works flow along in our earthly life. Islam is essentially a religion of democracy, of equality and brotherhood of men, and it derives this ideal from the principle of Theocracy or God as the Ruler of all human affairs, as the only Sovereign in all political constitutions. All Kings and Emperors are only vice-regents on earth of the Divine Ruler. All political and administrative officers, all social servants and public-spirited men, lawyers, teachers and professionals must consider themselves as representatives of God, the Sovereign, and as servants of the Almighty Lord, or as agents and instruments in the hands of the all-wise all-good Dispenser and Provider for the welfare of all.

We need higher education to be so organised with a provision of moral and spiritual training and the creation of a Theological Faculty that all youngmen passing through our Colleges and Universities may be imbued with the highest and sublimest moral ideas, faith in God, in the immortality of the soul and in the life eternal, refusing to treat death as the end, or the grave as the goal of human life. The soul is real, and the spirit of man is above all fears and anxieties. Everything in the Universe comes from Bliss, is sustained by Bliss, and returns to Bliss, which

is of the very essence of the being of God, as the Upanishads of Indian sages hold. Blessings of education must be consummated in this infinite and eternal joy. We must rise above the body and its cares and anxieties and discover the spirit that is above the flesh, above the self. Study of philosophy of religion will confirm this faith and make us feel secure in the midst of all vicissitudes of life. This is the teaching of all prophets and incarnations, and a true view of the history of a people will lead us to the conclusion that at least three-fourths, if not the whole, of the history of a nation are constituted by its Philosophy and Religion, and higher education should therefore be purified and elevated and ennobled by a true knowledge of the history and essence of Philosophy and Religion.

II. CLAIMS OF HIGHER EDUCATION ON PUBLIC FUNDS

(a) Demand for Education—Its Psychology and Implications

Of all the departments of public service, with which a modern state is intimately associated, education is recognised to be one of the most important. "The future of mankind is in the hands of the schoolmaster." Open a school and the doors of the prison will be closed. Reforms in a democratic constitution are impossible without "educating our masters"—the men in the street and the masses in villages. These and similar expressions have become the catchwords of social and political workers in progressive states of the civilised world. It is not without reason, therefore, that the spread of education and the establishment and control of educational institutions were matters that received the most anxious consideration of the British administration in this country since the days of the East India Company. The successive Educational Despatches, Reports of Commissions and Resolutions of the Government of India

designed to formulate and shape their educational policy from time to time will ever be regarded as the most interesting and illuminating chapters of the British Indian history. When, therefore, the recommendations of the Royal Commission, based on His Majesty's declaration of 20th August, 1917, conferred on India the boon of responsible Self-Government to be attained by progressive stages, it was but natural that education was considered to be one of the subjects that should be transferred from the Central to the provincial Government, and from the "reserved" side of the latter to the sphere of popular control.

Under the Reforms, education as a transferred subject under the Popular Ministry received a great stimulus no doubt, but the goal is yet far out of sight. The oasis has been enlarged, perhaps, but 'the desert remains.' The future is, however, illumined by a ray of hope coming from the misty dawn of what is known as a national awakening. Education is now regarded as a function of the nation-building department of the 'reformed' and 'self-governing' Provinces of India.

The field of education offers the busiest centre of useful activities and the widest variety of occupation for prospective nation-builders in Assam and other Provinces of India. With more than 90 per cent. of the people steeped in the darkness of ignorance or illiteracy, with no provision of education for thousands of children struggling for light, with hundreds of vernacular schools crying in vain for more teachers, more building accommodations, more equipments and more funds, with Middle English schools suffering from insufficient nutrition, due to the niggardly provisions made by the Local Boards, playing more or less the part of step-mothers under the Constitution and in the want of adequate support from provincial revenues, with High Schools lacking in adequate funds to maintain them in efficiency and to provide living wages to their 'respectable

army' of teachers, with Colleges waiting to be strengthened in respect of affiliation in a variety of courses and post-graduate developments, with higher professional as well as industrial and technical education either non-existent or still in a stage of infancy, with imperfect arrangements for the training of graduate and under-graduate teachers and inadequate supply of trained *gurus* for the elementary schools, with female education not affecting more than the thin surface of the womanhood in the province, with the education of the backward communities needing enormous expansion, and finally with the controlling agencies hardly equal to their stupendous task of supervision and administration in view of the growingly increasing number of institutions and scholars under their control and the inadequate strength of the inspectorate as also of voluntary workers and still more insufficient supply of the sinews of war—the provinces of India can legitimately lay claim to the most generous treatment from those who are entrusted with the task of educating their people. In the foregoing summary of the barest wants and requirements in the domain of Public Instruction, one will no doubt find room for pessimism, and on the part of unsympathetic critics of the Department, room for criticism too. But the discerning reader will recognise in them no feature or factor more adverse than the adversity of the province in respect of its financial resources.

Granted more liberal provision of funds, the educational outlook will brighten up in all its different phases, and the goal so dearly cherished by the late King-Emperor, George V, and so beautifully pictured in the following words of his uttered at the Convocation of Calcutta University on the 6th January, 1912, will be achieved in no distant future :—

“ It is my wish that there may be spread over the land a network of schools and colleges, from which will go forth loyal and manly and useful citizens, able

to hold their own in industries and agriculture and all the vocations in life. And it is my wish, too, that the homes of my Indian subjects may be brightened and their labour sweetened by the spread of knowledge with all that follows in its train, a higher level of thought, of comfort and of health. It is through education that my wish will be fulfilled, and the cause of education in India will ever be very close to my heart."

That the advancement of education is pre-eminently the task that all nation-builders and public servants, who desire to leave the world better than they found it, ought to set before them, will be clearly realised from the following quotation from an expert authority of England :—

" The public service of education is, according to modern conceptions of it, eminently constructive and productive, and differs in this respect from services which are mainly protective, preventive, remedial or palliative, and aim mainly at mitigating the evils which afflict civilised society and affording security against forces hostile to its comfort and welfare. It is true that in early days the protective and police aspect of education—the protection of society and the individual from the perils of popular ignorance and depravity in this life and the next was prominent, and played a larger part in the advocacy of extended popular education. Some, indeed, acclaimed it as a panacea. But broadly speaking, the driving force behind the service of education has been and is the belief that it is an active and necessary agency to make men and women better, wiser and happier ; to make society more coherent, more stable and more prosperous, to reconcile the interests of the individual and society so that he shall achieve the highest development,

of which he is capable and at the same time make the fullest contribution to the welfare and prosperity of society.”

Reviewing the educational situation as shown in the reports and returns for the year of retrenchment (1923-24), the Director of Public Instruction, Assam, noticed the following paradoxes in which it was involved :—

- (1) A reduction of Government expenditure on education by 7.87 per cent. has been accompanied by an increase of 7.47 per cent. in the enrolment of schools and colleges.
- (2) A reduction of the staff in Government high schools and the continued starvation of aided schools have been accompanied by a marked improvement in the results of the Matriculation examination.
- (3) Want of employment for men with University degrees or certificates has been accompanied by an increased enrolment in high schools and colleges.
- (4) Discontent with the existing system of education, everywhere manifest, is everywhere accompanied by a demand for its extension.

Dr. Thomson sought to explain the last two paradoxes mentioned by Mr. Cunningham in the following manner :—

“It must be remembered that the great majority of our students in high schools and colleges are sons of people in sedentary occupations, and this class has no outlook on the employment market save through education. For them the easy cry of ‘ back to the land ’ is almost meaningless.

The sons of the *raiyat* are still a very small minority in our high schools and colleges. Those that are there, are there too often because the constant subdivision of the paternal *bighas*, which the growth

of a family naturally and inevitably brings, has reached a point which makes the search for some other means of livelihood an unescapable necessity. For such also the cry of 'back to the land' can have but little charm."

The same views were expressed by the Calcutta University Commission in a different way, when they traced the genesis of the growingly large demand for education among the people of Bengal. To quote the words of the Commission :—

"It is clear that a powerful movement finds expression in the demand for secondary and college education. Four causes have produced it. The first is the economic pressure which is straitening, in some cases to the point of penury, the already narrow means of many families belonging to the respectable classes in Bengal. . . . Thus a considerable section of the community, and one which by reason of its intelligence is influential out of proportion to its numbers, is impelled by increasing claims upon the family income to seek for all its sons the education which alone gives access to the calling regarded as suitable for their choice.

The second cause which has led to the increased demand for secondary and higher education is the awakening of new ambitions in ranks of society which formerly lay outside its range. The social recognition to which a graduate is entitled is naturally prized by many whose rising prosperity enables them to look higher than their earlier circumstances allowed. Agriculturists, in thinking of their sons' future, look beyond the horizon of village life. The difficulty of finding remunerative employment on the land for all the youngmen of a large family makes their fathers wish to put them into other callings, access

to which is through the English secondary schools. . . . From classes in the Hindu community which are still illiterate, clever boys are making their way upwards into higher education. . . . Though not yet on the American scale, the movement towards the high school education in Bengal shows something of the American faith in the social value of educational opportunity.

The third cause which has stimulated the desire for secondary education in Bengal is the feeling, however inarticulate and undefined, that economic and social changes are near at hand. There is an instinct that India will become a more industrial country, that new kinds of employment will be opening, and that it will be to a youngman's advantage to have had a good education.

A fourth cause :—Thoughtful Indian opinion frets under the stigma of illiteracy which, in spite of the high attainments of a relatively small minority, the country has still to bear. Every advance which India makes towards a place of direct influence in the affairs of the Empire throws into sharper relief the ignorance under which the masses of her people labour. The educated classes are sensitive to this blot upon the good name of their country and feel that it lowers the prestige of India in the eyes of the world. They approve, therefore, of any extension of education, believing that an increase in the numbers of any kind of school will directly or indirectly lessen the mass of ignorance which is the heaviest drag upon the progress of India."

What is true of Bengal is also true of Assam. To check this growth of enrolment in our educational institutions is to forbid the tide of the sea from flooding the shores. Coming as it does so soon after the years of political

disturbances, this returning eagerness of education, manifest during the period of Reforms in Indian Administration—which not even poverty and unemployment have been able to discourage and which seems to outrun the widely prevalent and frequently expressed dissatisfaction with the ‘satanic’ institutions that are alleged to manufacture ‘slave mentality’ in the minds of the young hopefuls of the nation—must have a root deep in the needs of the people. Notwithstanding unemployment in the market of struggles for existence, and undismayed in certain areas by the enhanced rates of fees in schools, the demand for education is persistently on the increase throughout the country. What is more striking, this demand is pressing among the so-called depressed classes no less than among the higher classes; nay, in some quarters the rush for admission to schools and the cry for a larger number of schools are more in evidence among the Muhammadans and Hindus of the backward classes and the Hill Tribes, and also among females—who were so long left outside the pale of the “culture zone,” so to speak. To be literate, to be educated, to be cultured, is the passion of the human race, and to pray for more light, more life and more power in order to be fitted for self-realisation, is the very characteristic of the human soul. Education is, therefore, not a thing the people will easily part with. Educational reports are eloquent on the growth of the desire for education among all grades of people. There could be no better proof of the genuineness of the demand, of the sincerity of the desire of the people to educate themselves, than this persistence in their endeavours to start and maintain more schools, this steady rise in the number of scholars year after year in spite of economic depression, widespread poverty and unemployment. To anyone travelling in our villages by the countryside nothing will appear so impressive as the earnestness of the general public for receiving more education and

better education. It is a clear indication of the fact that education is coming into its own.

People are seeking it to-day not only as a means to employment—though that, too, is not a negligible factor—but as an end in itself, not merely for vocational training to prepare for livelihood, but out of regard for its intrinsic value as a preparation for life, for manners and for morals. Culture and character often go together, as they always should. By education man desires to be first a man and above all, a “gentleman.” Man values education because it helps him or ought to help him in the struggle for existence. He welcomes reforms and improvements in education so that he may have the hands and eyes of his children properly trained, their intelligence highly developed; and this cannot come by memorising or cram work but by observation and study of nature, by handwork and practical contact with men and things—such as is provided by Scouting and other arts of education. Education, and education alone, can widen our outlook and raise us above petty prejudices and narrow sectarianism, strengthen our nerves and will, and give us character which is the best and highest asset for an individual as well as for a nation. These are the underlying ideas, unanalysed and unconscious no doubt, that are working in the minds of the common people as a subterranean influence ready to burst into an active expression of the time-spirit along channels of utility and good citizenship, if wisely directed and controlled.

No sacrifice will be considered too great, no price too heavy, for acquiring and securing this lasting and profitable form of national wealth. It would be short-sighted policy to stifle this natural and rational desire for education among our people who are, by habit and tradition and by past civilization and present temperament, bent as much on the culture of the soul as on the cultivation of the soil.

The question of funds should not be allowed to stand in the way of great public necessities. The programme of extension, expansion and improvements in the field of education, already undertaken or contemplated, will involve heavy expenditure out of public and private funds.

Is the country prepared to accept this burden ? “ No more taxation, no more local cess ” seems to be the cry of the members of the Legislative Councils and of the Local Boards. “ No more increase in fee rates ” is the equally persistent demand of the parents and guardians. But where is the money to come from ? Must we cry halt and set back the wheel of educational progress ? Must we stop grants to existing schools meant for extra teachers and building repairs, and advise the local public to close venture schools and refuse admission to boys earnestly knocking at the doors of our schools ? If not, the only other alternative seems to ask those who demand a commodity to pay the price for it.

Either increase in fee rates or the levy of an educational cess or both seem to be inevitable if the nation-building function of the Education Department is to be carried on as extensive a scale as demanded by the people.

(b) Mathematics and Statistics of Educational Figures

Just as Logic is the science of abstract thought, so is Mathematics the science of number, and both are useless unless applied to concrete events of our daily life and made practical use of in our ordinary transactions of the world. Arithmetic, Algebra and Geometry will not fail us if we put them to the test in matters educational. God is the greatest mathematician and all phenomena of nature regulated by His power and wisdom exhibit conformities and uniformities

that are amenable to exact mathematical calculation. The calendar of the year is based on the study of the movement of the heavenly bodies. It is mathematical laws that regulate the movement of rotations and revolutions of the Earth and the Moon and all other members of the solar system. The laws of gravitation governing the rate of speed of all falling bodies (a piece of stone or a leaf of the tree, even the feather of a bird not being excepted), the laws of attraction and repulsion among things, the currents of the winds and the oceans, the ebb and flow tide connected with the position of the Sun and the Moon and the Earth, and the eclipses—these are all instances of the loyalty of Nature to Mathematics. Newton and Kepler, Galileo, Archimedes and Faraday attained fame as scientific geniuses by their discovery of laws in the sphere of Astronomy or Physics with the help of precise and accurate mathematical formula. Without Higher Education all these branches of science depending on higher mathematics would be a taboo to us.

Mathematics teaches us that the straight line is the shortest line between two points and that given any two points on a straight line, the course of the advance of the whole line is fixed and determined. So is the case with the life-course of our youths. Tell me the nature and the character of the youths' education in a country from the 1st-year to the 4th-year class of a College, and the future history of the whole people can be predicted with certainty.

The alpha and omega of education lie between the mother's lap at home and the care and nurture of the University or the *Alma Mater*, which is provided through the Colleges. Politicians and social workers must beware of neglecting these vital points. The swing of the pendulum always moves to and fro around a central line. In the midst of undulation the moving ball in the pendulum will return to the point of equilibrium, where it can find its centre of

gravity. The cycle of changes that affect the destiny of a people points to a central thread or a centre of gravity, which determines the equilibrium of all the forces, physical, intellectual, moral as well as social and political, in the life history of the people. The Higher Education is that centre, and the central thread passes through the heart of our Colleges and Universities.

The first formula of Algebra $(a+b)^2=a^2+b^2+2ab$, (meaning that the squares on the two parts a and b of a line are less than the square on the whole line $(a+b)$ can be concretely illustrated by the fact that though it is through the doors of Primary and Secondary education that our students can enter the Collegiate and University education, yet the value of the products of the Colleges will be much higher than that of Primary and Secondary education put together. The light of Higher Education spreads its rays from a higher altitude and illumines a much wider area and shines brighter also by the splendour of its own intrinsic worth, although those who carry this light on their head and hold the torch aloft themselves suffer from the darkness of oblivion and neglect and even contempt.

It must however be remembered that the expansion of education at the expense of efficiency is a dangerous thing, and must be avoided like a catastrophe. The spread of Primary and Secondary education must not and cannot be accelerated beyond the pace of progress of Higher Education, if the efficiency of the former is to be secured. We cannot afford to neglect the foundation of Higher Education in the Primary and Secondary stages any more than the needs of the body can be ignored in pursuit of spiritual welfare. The proverbial wise-man of the East, who constantly fixed his gaze at the stars while moving on the surface of the earth and eventually fell into a ditch and lost his life, should serve as a serious warning to those who try to soar into the heaven without an acquaintance with

the solid earth on which they stand. Similarly, living and livelihood, learning and earning, culture and cultivation (agriculture) must go hand in hand. The Earth and Heaven are mutually related as Astronomy is needed for navigation. The knowledge of Sciences is not intended for mere passing of examinations by answering questions on paper, but for application to our daily life in the real world. We need refinement of aesthetic feeling through enjoyment of beauty in Nature, development of Art and Literature and cultivation of spirit of service. We need more profitable occupation during our leisure hours through entertainment with diversions and recreations, encouragement of hobbies and handicrafts and the libraries of books and journals in our vernacular, and our institutions should be enriched with a variety of materials by the many-sided contributions of our intellectuals turned out of the Colleges of our Universities. These are the fruits and flowers of the tree of Higher Education that the society may expect to enjoy in due course.

The law of geometrical progression also applies in the sphere of our education. Scatter a handful of seeds of corn in a soil, of which the ground has been prepared by ploughing and cultivation, and in which weeds and gravels have been removed, and you will find ten times or twenty times the weight of living smiling corn coming out of those seeds. As you sow, so will you reap, as the proverb goes. There are some kinds of living germs that multiply quickly in millions. The eggs of fowls in a poultry farm may also be quoted as an instance of how life begets life and successive generations of life are propagated in geometrical progression. The Malthusian theory of population was based on the observation of these phenomena, and some Sociologists and Economists created a panic among the educated readers of their literature by predicting that over-population in a certain country, unless checked by natural and artificial

means, would lead to the extinction of the whole race of mankind by starvation due to the pressure of population on the soil.

Without disrespect to those specialists or disparagement to their expert theories, I would venture to suggest that the earth is round and its surface is vast and deep enough to allow of multiplication of corns or food-stuffs also in geometrical progression proportionate to the growth of population. If one maund of seeds of paddy can give us ten or twenty maunds of rice at present, it should be possible by scientific experiments to produce hundred maunds of rice from the same quality sown in a fertile soil. There is infinite energy of light and heat stored in the treasure-house of Providence, and not only are food and drink and air and stuff for clothes abundantly supplied, but there is infinite room for the mental, moral and spiritual growth of an infinite number of creatures living in God's world. Provided we live a life according to Nature and in conformity with moral laws, far from there being any shortage of food leading to the extinction of life, it may be just the reverse, *viz.*, with the evolution of higher and higher forms of life with finer physique and subtler brains and more sensitive hearts and more delicate organs for perceiving hidden qualities in unknown entities, men may dispense with volumes of coarse food-stuff and cumbrous clothes without loss of nourishment or health or strength in the least. A small particle of grain or pill of nourishing food may supply our system with all necessary vitamins of different classes. The same is true of the value of Higher Education. For, every rupee that is spent on Collegiate education of a student by the State or by his parent should be returned hundred-fold, if our education were really efficient. Then and then alone will education prove a real blessing and not a curse, as it now happens to be with many disappointed youths and their guardians. Higher education should serve as a

strong current that deepens the bed and widens the bank of a river by the momentum of its own speed, like a mighty river that breaks the embankment on one side, but carefully carries away the sediments and accumulates and deposits them on the other side under the law of compensation or economy of Mother-Nature.

If Compulsory Primary Education Act is to be enforced, it will require not less than thirty lakhs, or probably a good deal more, and even then 200 years is the minimum period that will be taken in securing universal literacy in a Province like Assam, according to the expert opinion of Mr. Mullan, the author of the Census Report of this Province, 1931. Shall we get a good return of the money spent on Primary education alone, unless a proper increase is made on the expenditure of Middle Schools, High Schools and Colleges? Let us examine the statistics :—

The number of students who passed B.A. and			
B.Sc. Examinations from Assam Colleges in			
1935-36	..	..	229
Do.	in 1934-35	..	213
The number of students who passed I.A.			
and I.Sc. Examinations from Assam Colleges			
in 1933-34	..	..	384
Do.	in 1932-33	..	311
The number of students who passed Matri-			
culation Examination in Assam in 1931-32			
Do.	in 1930-31	..	843
The number of pupils in Class X of Secondary			
Schools in 1931-32 ..			
Do.	in 1930-31	..	1,922
The number of pupils in Class III of Secondary			
Schools in 1924-25 ..			
Do.	in 1923-24	..	5,565
The number of pupils in Class III of L. P. Schools			
. (Old Class IV) in 1923-24 ..			
			13,338

The number of pupils in Class III of L. P. Schools (Old Class IV) in 1922-23 ..	13,024
The number of pupils in Class I of L. P. Schools (Old Class II) in 1921-22 ..	28,829
The number of pupils in Class I of L. P. Schools in 1920-21	28,864
Infant Class B (Old Class IB) in 1920-21 ..	36,438
Infant Class A in 1919-20	95,339
Infant Class B in 1919-20	33,345
Infant Class A in 1918-19	84,619

The percentage of pupils who passed Matriculation Examination to total number of those who joined H. E. School :

(Matriculation) Year ..	1931-32	19.4%
„ „ ..	1930-31	16.1%

Proportion of those who passed B.A. and B.Sc. Examinations to those who passed Matriculation :—

(B.Sc. & B.A.) Year ..	1935-36	21.2%
„ „ ..	1934-35	25.3%

Money spent on teaching staff of Lower Primary schools :—

Direct Expenditure :—

Year 1918-19 ..	Rs. 7,69,223
„ 1919-20 ..	„ 8,23,955
„ 1920-21 ..	„ 8,27,121
„ 1921-22 ..	„ 9,12,283
„ 1922-23 ..	„ 10,73,318
„ 1923-24 ..	„ 10,47,192

It will be seen that although the expenditure on the Lower Primary staff was raised from less than eight lakhs to ten and half lakhs or so, in course of five years, between 1919 and 1924, the harvest of success was not what might be expected, as out of 84,619 pupils in Class A of Lower

Primary schools only 28,829 reached up to Class I, that is, only 33% or so, and only 13,338 reached the top class (Class III) of the Primary standard, *i.e.*, less than 16%. This shows that 84 out of 100 children that join the bottom class of our Primary schools are lost in the Infant section alone. Even out of these 16% that completed the Lower Primary course, less than half or 8% (roughly 5,000 out of 13,000) joined the Secondary schools (bottom class of Middle schools). Again there is another loss of 80% or over by wastage in the Secondary course as out of 5,500 that joined the bottom class of Secondary schools, only 1922 reached the top class and only 1,078 passed the Matriculation Examination. Of the Matriculates again only 33% completed the I.A. and I.Sc. course and only 21% to 28% passed the Degree Examination—which means another wastage of 66% to 75% in the collegiate stage.

Percentage of pupils in Colleges (males and females) to the total number of pupils in Schools (L. P. M. V., M. E., and H. E. Schools).		Percentage of the total number of male College students to the total male population.		Percentage of the total number of female College students to the total female population.		Percentage of the total number of College students to the number of population.	
India	·74 p.c.	·062 p.c.	·0036 p.c.	·034 p.c.			
Madras	·42 p.c.	·052 p.c.	·0034 p.c.	·027 p.c.			
Bombay	·84 p.c.	·089 p.c.	.01 p.c.	·052 p.c.			
U. P.	1·06 p.c.	·06 p.c.	·002 p.c.	·033 p.c.			
Punjab	1·3 p.c.	·1 p.c.	·0056 p.c.	·06 p.c.			
Bengal	·92 p.c.	·096 p.c.	·005 p.c.	·052 p.c.			
Assam	·48 p.c.	·038 p.c.	·0013 p.c.	·0204 p.c.			

The table above will serve to refute the erroneous assumption of many educationists that the Indian educational structure is top heavy. The Punjab and the United Provinces are the only two provinces that claim at least one per cent. (or exactly 1·3 and 1·06 per cent. respectively)

of the total number of primary and secondary scholars to reach the Collegiate stage of education. Even in these Provinces only one in 1,000 (in the Punjab) and six in 10,000 (in the United Provinces) of the total male population respectively receive Collegiate education.*

An analysis of these figures shows that it will be nothing short of sheer injustice to refuse opportunities of higher education to the very small number of boys that successfully complete their courses of instruction in Primary, Middle and High school stages and are eager to receive higher education in Colleges. Are we to spend more money on Secondary and Primary education for the benefit of the large number of failures or should we not encourage only those who have proved deserving by merit and success in examinations to reach the highest goal of education?

Proposals are often made that like members of British Parliament, the members of the Upper or Lower Legislatures of India and the Provinces should get a fixed annual allowance for the services they render to the State. Could we not equally well justify as a legitimate charge on public funds the payment of an allowance to the parents and guardians of successful pupils equivalent to the amount of expenditure they incurred for educating their sons or wards in the different stages of their educational progress? That is a reasonable proposition that follows as a natural corollary from the recognition of the importance and value of higher education which has been so vigorously advocated in the foregoing pages.

* The statement above will also show the backwardness of Assam, as compared with most of the other major Provinces in India in regard to education. The first column of the table shows that the position of Assam is only better than that of Madras, so far as the percentage of pupils in Colleges to the total number of pupils in primary and secondary stages of education is concerned. The second and third and fourth columns show that Assam is much behind the other Provinces in percentage of College students, (both male and female) to the total male and female populations of the Province respectively.

In the sphere of education, as in other spheres, the practical issue is decided more or less on the question of funds. If community welfare is the end of social endeavours, we may ask which of the two possible alternatives is likely to be more conducive to the nation's welfare, —*viz.*, (1) Compulsory Primary Education through an Act of the State, the cost being met entirely out of Government funds, in which case over Rs. 25,00,000 will be required for the spread of Primary education in Assam alone; or (2) improvement of collegiate and University education with a provision of five or ten lakhs in order to train more efficiently our youngmen coming up for higher education? By the latter or second alternative our youngmen may profitably employ themselves in rural welfare works and spread literacy among the masses through voluntary efforts, supplemented by State grants, so that Primary education may be universal without compulsion within a shorter period. It was once calculated that if the minimum pay of a Primary school teacher is fixed at Rs. 15 instead of Rs. 12 per mensem as at present (*i.e.*, for an increment of Rs. 3 to each of our Primary school teachers, now serving at Rs. 12 per mensem), an annual increase of rupees three lakhs at least will have to be provided under this head of the expenditure on Primary education alone. Far more effective it will be to grant one lakh for giving increment only to the deserving teachers of Primary schools and spend the balance of rupees two lakhs on the improvement of their qualifications. Every rupee spent on improving the efficiency of Primary education by provision of trained teachers and throwing the doors of higher education open to intending teachers will return to the society with ten times its value in the shape of untold blessings. In the Punjab, mass education was promoted and illiteracy removed quickly through private agencies, *e.g.*, a grant of Rs. 10,000 was made for adult education through the

Divisional Inspectors of Schools and this amount was distributed among competent and willing Vernacular masters, who were paid an allowance of rupees three to six per mensem for running Night Schools. It is reported that as many as 18,000 adults became literate through these Night Schools in course of a year or two.*

A pupil in Assam has to spend nothing for Primary education by way of fees, as Government have provided free education in Primary schools for boys and girls. The cost to a parent for Primary education will not exceed rupee one per month for books, paper, pencil, penholders, ink, slates, etc. The same is true of Middle Vernacular schools, in which also education is free. Those who educate their boys in Middle English and High schools have to pay fees varying from rupee one to rupees three per mensem according to the class in which the pupil reads. When a student joins the College the cost is more than double in every way, *viz.*, Rs. 6 to Rs. 8 per month as fees and Rs. 15 to Rs. 20 per mensem on an average for messing cost, books and amenities of corporate life, etc. It is a matter of simple arithmetic to demand that those who pay more should get more in return, and whatever be the number of students reading in our Colleges the expenditure is bound to be far larger in collegiate stages than in Primary and Secondary stages. The value of a commodity is determined by the amount that one is prepared to pay for it. It is also determined by the salaries or emoluments that are vouchsafed to those who are engaged in the profession. For instance, a Primary school teacher gets Rs. 12 per mensem to start with. The average pay of the Middle school teacher will be Rs. 25 or so. A graduate teacher

* The same experiment has been tried in the Surma Valley through a network of Night Schools under the Sikshā Vistār Samitis in Sub-Divisions, and the Government grant sanctioned for these Night Schools was Rs. 250 only at the outset and was later raised to Rs. 1,000 at the most per year.

in a High School is to be paid Rs. 50 per mensem as the starting pay under the rules of the Department. But the salaries of Lecturers and Professors in Government Colleges are fixed much higher, *viz.*, Rs. 175 per mensem and Rs. 250 per mensem respectively, and that is an index of the worth that that State and the people attach to the noble profession of Education in its higher grades. So whether we judge it by the price paid by the public by way of fees as contributed by the parents or guardians of students, or whether we view it from the point of view of the remunerations paid to the teaching staff in our colleges out of Government funds, the necessity of larger and larger expenditure on Higher Education is justified.

The cheaper things are generally left to huts and bazars and circulated in the village markets, but not so the costly articles which are stocked in bigger shops of wealthier merchants in cities. The higher education is, however, not like jewelleries or luxurious things which may be dispensed with when necessity arises. The State funds may not be available for local roads and buildings, and even Primary and Secondary education may be left to be met out of the resources of patriotic Zamindars and merchants and public benefactors or Local Boards and Municipalities, but the Provincial or even the Central Government cannot be divested of its responsibility for the dissemination of higher education. It is more important than money, and among men the quality of a hero or leader (or what is wrongly styled Dictator) is more valuable than other intellectual attainments or mental powers ; and this quality of moral and spiritual geniuses, of heroes and prophets, which is the soul-force of a nation, can come in modern times only through the best and highest education. It is true that the prophets of old, the saints and the sages of the various countries in ancient and middle ages were not products of Colleges and Universities, but they were certainly

not uninfluenced by the institutions, learning and traditions of their times and environments.

The modern age has made such great strides in the progress of knowledge, scientific and philosophical, moral and social, that none can expect to rise to the rank of a leader, unless his natural inborn moral intuition or spiritual perception is quickened and stimulated by wider cultural outlook such as our collegiate and University education is designed to impart. This must needs be a costly undertaking. In education as well as in commerce one takes from the Indies what one brings to the Indies. Without an enormous capital commanding men and money, one cannot start or manage a mill or a factory. How can we open or maintain a spiritual workshop for the manufacture of souls with less in the shape of material, intellectual and moral resources? The Colleges and Universities will be failing in their mission of imparting higher and better education, if they do not prove efficient as factories for the manufacture of souls. They must strike their root deeper in the soil and draw more and more of its life-blood as moisture, and they must spread their branches as high as possible in the atmosphere to catch purer light and rays of the sun, to breathe purer air and bathe themselves in the rains and dew-drops descending from heaven. It is thus and thus alone that trees of higher education in our Colleges and Universities can yield forth the choicest flowers and fruits that nature endows and society expects as the blessings of God. Once this foundation of higher education is well-laid, the progress of Primary and Secondary education will take care of itself, as the products of higher education will be turned into efficient and trained teachers for the much-needed improvement in the system of our Primary and Secondary education.

Similarly, the Sadler Commission recommended some wholesome reforms in Secondary education, which if

carried out, would have reduced the average age of a Matriculate in our country by at least one year, and also enabled the boys of our High schools to finish their Secondary course one or two years earlier, and this would have meant a double saving, *viz.*, the saving of the precious two years of the life of our youngmen from the period spent in High Schools and these years could have been more fruitfully devoted by them to education elsewhere, *e.g.*, to vocational or technical education or for higher studies in the general line, while each guardian would have saved at least Rs. 400 or Rs. 500 a year on the Secondary education of their children. If B.T. teachers could replace the present inefficient teachers of our High Schools, the national wealth would have gained by such savings.

To take a concrete instance, 10 or 15 years ago Government Colleges had a much smaller enrolment than today, but the strength of the Staff employed were practically the same. But while in course of the last decade or more the number of students of these Colleges has doubled, the Staff has practically remained the same. In the Cotton College alone, there has been an increase of Rs. 5,000 a year on the average in fees receipts from students during the last five years, while there has been a saving in the expenditure of not less than Rs. 60,000 a year, *i.e.*, Rs. 5,000 a month owing to the retirement of I.E.S. Officers and the abolition of their posts therewith. Had the additional income from fees as well as the saving from reduction of expenditure effected by retrenchment of posts been available for improvement of the College, it would have secured beneficial results of lasting value to the people of the Province; for, every addition to the strength of the Staff would have meant more efficient work from them, better supervision of the tutorial exercises and consequently better results. Higher education has never been self-supporting in any country. The provision of funds for

the Collegiate education was made in Assam when the financial condition was prosperous and a good surplus was available for schemes of improvement. It is difficult to say how much of this surplus or prosperity budget came to the educational expenditure, but it seems fair that commitment of expenditure made in those days should remain intact and all the extra income and savings made during the recent years should be utilized for making the foundation of Higher Education stronger and making its blessings accessible to all meritorious students. It may be noted that the major part of the fees paid by college students goes towards the scholarship and free-studentship of poor and deserving college students. So people are having higher education almost free of cost, because the college fees contributed by the guardians go to meet only 25% of the expenditure on Collegiate education (75% being met out of Government funds) and almost the whole of this 25% represents the amount spent by Government on scholarship, etc.

Another way of financial saving may be suggested. Good teachers and their pupils are expected to be good citizens, and this means they will be expected to develop a sense of responsibility and to evince love of their work, devotion to duty and spirit of service and sacrifice for the welfare of the community. Provided we turn out such good citizens from our Colleges and Universities and they take teachership in our schools, a good deal of money spent on inspection and supervision could be saved. The teachers being competent to look after themselves would benefit by an occasional visit of a superior Officer and the Director, and thus a large number of Officers in the subordinate staff, viz., Sub-Inspectors and Deputy Inspectors, could have been retrenched and the saving effected thereby could have gone towards the cost of other improvements.

(III) JUSTIFICATION OF HEAVY EXPENDITURE ON COLLEGIATE AND UNIVERSITY EDUCATION

Some objections against spending more money on Higher Education may now be considered. It may be asked why should Higher Education get preference over Primary education? Why should Higher Education be so costly and why should there be larger demand for expenditure on Higher Education? Should the education of the masses and of the children of poor middle classes who cannot go beyond Secondary education be neglected? It may be contended that an intellectual aristocracy such as is likely to be created by the products of College and University education will be out of place and an anachronism in these days of democracy, from the point of view of political importance and social needs as well as moral and religious considerations. It is the Primary and Secondary education that requires immediate attention and larger provision of funds from our surplus budget, if any. The question arises, therefore, of the relative value to the nation and its welfare of Primary and Secondary education on the one hand and of Collegiate and University education on the other. On the financial side the problem assumes the following form: Granted that more money is available for educational expenditure, where should we spend it first? Is it on the improvement of Primary and Middle and High schools or on the improvement of Colleges and Universities?

The value and importance of Higher Education for satisfying the needs of Primary and Secondary education cannot be over-emphasised. The moral and the religious necessity of education must be kept in view at every stage, and this is possible only through Higher Education. It may be pointed out that Assam has very few Colleges, in

fact only two Government colleges, and the number of College students is very small, being only a microscopic section of the total population of the school-going age as well as of the total number of pupils under instructions. When we remember that more than 90% of the population of Assam is illiterate and that according to Mr. Mullan's Census Report for 1931, it will take about 200 years before 100% literacy will be reached in this Province, and that anything short of 20 or 30 lakhs would not suffice to give effect to the Compulsory Primary Education Act that was passed about 10 years ago, it will be readily admitted that Collegiate education is taking only a small share of the Educational Budget, and that as yet it does not touch more than 3,300 youths out of a total of nearly sixty thousand pupils under instruction. Even apart from the question of increasing the number of Colleges and adding to the number of students that may be accommodated in our Colleges, the education to be imparted in our existing Colleges to the students that can be admitted with their present accommodation needs radical improvements in efficiency and organisation, and the amount needed for this purpose must be provided if our Primary and Secondary schools are to be properly staffed, efficiently managed and thoroughly organised for fulfilling their objectives, and if social and political conditions of our people are to be improved and moral and religious reforms to be achieved with the help of our educated youths who are the leaders of tomorrow. If the interests of minority need special protection, it is here in the field of Higher Education that a very large amount of money should be provided in our budgets and certificated by a higher authority for reasons of the State.

A few facts and figures may be cited to support this view. Mr. Cunningham in his University Enquiry Report as well as in his Educational Reports laid stress on what he called 'Rupees three fact,' that is,

the total revenue of the Government of Assam did not allow of an expenditure of more than Rs. 3 per head of the population on an average. He also pointed out that the income of the Government of Assam is less than that of the Calcutta Corporation, comprising the area of the city of Calcutta, which is only one out of several cities in Bengal. We have been told of deficit budgets for the last few years. But the financial stringency of Government has not stood in the way of making Primary Education free in all classes of Primary schools throughout the province. Even Secondary education is so cheap that every village is trying to have a High School, the cost of which is mostly met out of the local peoples' own pocket. Thanks to the blessings of Calcutta University, school authorities can secure recognition of schools for poor villagers without grant-in-aid out of Government funds. One can receive Secondary education at a negligible cost of Re. 1 to Rs. 3 per mensem, whereas in England a father of a respectable family spends not less than Rs. 150 a month for the education of his son in a public school. It is not surprising, therefore, that there is a vast difference in the value of the products of education in the two countries. The teachers of our Lower Primary schools get lower pay than the *chuprasis* of Government Officials; and High School teachers, not excluding graduates, are worse paid than a cook serving in the household of a high European official. The result is that the products of our Primary and Secondary schools cannot rise to a higher level than that of the teachers of these schools.

This has had an adverse effect even on our Collegiate education, as the products of our High Schools do not come up to the standard required for intelligently following the lectures of Professors in college classes, and many of these students who pass the University examinations are found unfit for employment. The University authorities have

found it difficult to cope with the situation, as they cannot possibly maintain the high level of efficiency in higher education with such poor products of Secondary education. It would be ruinous to accommodate the lower type of college students by lowering the standard of examination. The reaction of such a lowering of the standard of education on the general life of the students as well as on that of the whole community can be easily imagined. Laxity in regulations or organisation of the University or any educational institution is sure to be followed by laxity in the manners and morals of the staff and students as well as of the future generation.

Past history tells us that the Tols and Maktabas were managed by Pundits and Maulavis who were either honorary teachers or paid a small remuneration by the State. We do not know whether conditions are better now, but it may be said with certainty that the number of pupils joining those institutions is very small, and the few products turned out of these institutions are not so much in demand as those of the schools and colleges of the modern type.

An Act for Compulsory Primary Education has been passed, but there is no demand for it among the people, so far as we can judge from their readiness to pay an educational cess, which is necessary for the enforcement of this Act. So long as funds are not available nothing will be missed if the Act of Compulsory Primary Education remains a dead letter. We must resort to other means of removing illiteracy with the help of a band of educated youths, who would come forward with a spirit of service and sacrifice to run Night Schools for adult education and to organise cultural associations for dissemination of scientific and literary knowledge and popular moral and religious instructions on traditional lines of *Kathās* and *Kirtans*, etc. The people of our country seem to be tired of Tols and Maktabas as well as of ordinary Primary schools, which

serve no practical purpose, as education therein has no reference to the village conditions and their agricultural and industrial needs, and that is why our villagers show apathy towards these schools and put no value on their educational methods. Literacy with culture was spread in ancient India without neglecting the vocational needs of the children of the villages. Even now in the hills and plains of Assam there are national systems of cultural education combining the reading of scriptures and singing of hymns, with discourses on moral and religious topics, and enjoyment of physical feats like play of *lathis* and swords and wrestling, display of archery with bows and arrows, and folk-dance, etc. These healthy exercises organised in connection with exhibitions, fairs, etc., combined to secure the biological and economical ends of education. Expenditure on Colleges and Higher Education is justified on these grounds, *viz.*, we need teachers to reorganise the rural life of the country, to revive our old tradition for mass education as well as for a continuous supply of officers, doctors, engineers, chemists, agriculturists, lawyers, etc., who would guide the intelligentsia. No restriction in Collegiate education is required, nor need there be any reduction of fees, if people learn to value Higher Education as *sine qua non* for a pass-port to Government services and privileged positions in society. I would even go to the length of suggesting that only educated men and women should be allowed to marry, and educated mothers should be asked to teach their own children, and that those children who come out successful throughout successive stages till the completion of higher education should be paid back the money spent on their education.

It is sometimes remarked that Higher Education has already been overdone in India, that our educational structure is top heavy. Even the Educational Commissioners with the Government of India since the days of Sir Henry

Sharpe maintained this position. Dr. S. P. Mookerjee, ex-Vice-Chancellor of Calcutta University, has refuted this position in one of his recent Convocation speeches. The facts and figures of statistics will not justify the view that the percentage of intellectuals, as represented by students coming up to the College and University stage, is disproportionately larger than it should be in our country. When we consider that more than 90% of the population in India is steeped in illiteracy and ignorance and that of those who have attained nominal literacy an insignificantly small fraction has received higher education in the proper sense, the charge of having a top-heavy superstructure against our educational system will prove untenable. (*Vide Mathematics of Higher Education, supra.*)

The same cry of halt is sometimes raised against the spread of Primary education. We have venture schools and private schools for village children, side by side with Board schools, Government schools and aided schools, for Primary education. It would be unwise to close the doors of these schools in the name of efficiency, although much is left to be desired in the direction of improving our Primary schools too.

There are good many Lower Primary schools and private schools as they are called, which have been going on for several years without aid from Government or from Local Boards. These schools should be helped by youngmen coming out of our Colleges who are waiting for employment. They should accept teachership in an honorary capacity and consider it a matter of pride and pleasure to render such useful services to the village community. If the leisure periods of all unemployed youths could be utilised for village welfare work, including spread of literacy and organisation and management of Primary schools, a large amount of money from Local and Provincial funds would have been saved and an immense capital of surplus energy,

which is otherwise wasted and misdirected, might be profitably harnessed for the benefit of the people.

The problem of unemployment is generally pointed out as an argument for stopping Higher Education, as it is ascribed to over-production of graduates and Masters of Arts and Sciences from our Colleges and Universities. Nothing could be more unreasonable and illogical than this. The unemployment problem has not been solved in the most progressive states of Europe and America, where education is more efficient and better organised and where the Universities absorb a smaller proportion of educated youths for higher training and specialised subjects or scholarly pursuits. The economic condition of a country depends on many factors, *viz.*, political, social, moral and religious, not to speak of geographical, climatic and other physical and environmental forces. Education is only one out of several aspects of the problem of unemployment. Economical maladjustment due to over-production of commodities or unequal distribution of wealth or unfair exchange ratios in the monetary standard as well as sluggishness or glut in the market of consumption, cannot be remedied by reform and improvement of education and education alone. Reduction of expenditure on Higher Education or restriction in the number of students to be admitted to Colleges and Universities may have the effect of setting free forces of evil that are generally kept under check by the enlightened public opinion in a progressive society, where the atmosphere is purified and elevated by the nobler products of higher educational institutions. Imagine for a moment, if only 500 students be admitted to our Colleges, where 2,000 are knocking at the door in the beginning of the session, where are the rejected candidates to go? They will not be readily admitted to offices of Government or businessmen; they will not find the doors of technical and vocational schools so widely open as to

divert more than a very insignificant section of the applicants, nor will they find employment in industrial or agricultural fields, which are generally shirked by educated youths in favour of desk work in clerical jobs. Refused from all avenues, these youngmen might be tempted to offer themselves as candidates for notorious organisations like gangs of thieves and robbers (which by the way are vividly enacted before them in Picture Houses, thanks to the cinema films), or waste their energy in mischievous pranks and unwholesome activities, thereby proving a menace to civilised society and danger to the Government established by law. It is fit and proper that such youths should receive proper care and attention in our educational institutions through unrestricted admission to them during the most critical period of their life.

The stage of irresponsibility through which most youths pass in every country from the period of their adolescence up to the time they attain majority, is always fraught with tremendous risks, but these risks are minimised and potentialities of our youths turned to the best advantage of the people, when educational system is efficiently organised and Higher Education is made accessible to all who pass the requisite standard of tests for recruitment. To close the doors of Colleges and Universities would mean opening the doors of jails and hospitals for a larger number of recruits therein as prisoners and patients, for which too there is hardly sufficient accommodation. I do not say that our Schools and Colleges should be or are meant to be reformatories and asylums, but it cannot be denied that it is through better and higher education imparted in them that evils of crimes and diseases can be more successfully combated. We need re-organisation of our societies, and reformation of social customs, by removal of superstitions and prejudices due to ignorance and credulity, and all these can be effected only by a reorganisation of education

from the top as well as from the bottom. There should be more of social service and the spirit of citizenship for undertaking rural re-construction work at the sacrifice of self-interest in our educated youths, and when such training will be received by them in our Colleges and Universities through Scouting and Rovering, etc., Primary and Secondary stages of education will be reformed of themselves, and a better stock of human race will be generated.

Knowledge is power and this power may be either for good or for evil or for both. It is lower education with superficial knowledge or a smattering of knowledge in all subjects (that is something or a little of everything) that proves fatal to social welfare. "Alpa vidyá bhayankari" (a little learning is awful)—as the Indian proverb goes. Give more and more of High Education with a deeper learning and these dreadful consequences will disappear, because higher and better education generates a wider outlook, creates a more earnest desire for learning well and thoroughly, a deeper insight into the nature of things and a greater sense of responsibility and a better capacity for understanding the true meaning of freedom and for turning it into better use for one's personal and social well-being. A nobler and sublimer species of human being will be evolved on earth as a product of higher and deeper knowledge imparted in Colleges and Universities, if they are adequately staffed, properly housed, well-equipped, soundly financed, and efficiently managed. Higher education brings appreciation and understanding of each other, toleration of and harmony with other people's opinions, and thereby promotes peace and goodwill among all the races and communities. A sound knowledge in Anthropology, for example, makes for the elimination of race-hatred, diminution of colour prejudices, disappearance of unjust and unreasonable customs and manners, sweetening of all bitternesses, smoothening of all roughnesses and rounding of all angularities. We

rise to the level of recognising man as man and loving him as a brother when we get higher education and better moral and spiritual training, through the various Faculties of Universities.

Education imparted in Primary and Secondary schools is really half or even one-fourth education. It always remains incomplete. To complete the process of education, we must go to Colleges and Universities imparting higher education. Our thirst and hunger for knowledge is just created in the Primary and Middle schools and stimulated in High schools, but they cannot be appeased or satisfied, unless we enter Colleges and Universities. Higher education is thus meant to complete and perfect man as a rational being with body, mind and spirit. Mere body will not do for a man. Reason and spiritual principle too must grow in him. To develop this rational element one needs higher education which alone enables him to control the conditions of life, to study the laws of nature, to invent machineries, and to discover the secrets of the inner chamber, and thereby to open the lock of the incalculable treasures within his heart, to understand his relationship with the entire universe of plants and animals, and thus to love and serve his fellow-creatures. If women are taught in our Colleges and Universities, they will be our guardian angels for elevating us to the highest level, and respect for ladies will be a thing not of custom, or of courtesy, but of reason and spontaneity. To prevent wastage and imperfection in all stages of education we must safeguard our rights and privileges for higher education and keep up and further our interests and enthusiasm in the cause of Higher Education. How could we cultivate and promote artistic culture, aesthetic appreciation, enjoyment of beauty, experiences of pure love and eternal friendship and realisation of joy as the essence of life without Higher Education? These nobler creative and constructive ideals and practices of

humanity can be revealed and realised only in a higher plane of mystic raptures and ecstasies. Mysteries of life can be solved and riddles of the universe unlocked, if at all, only by the sages and seers, saints and prophets and apostles and *Rishis* and *Bhaktas* as well as artists, scientists and philosophers, who are to be the products of a new system of education touched by idealism and quickened with moral and spiritual training. Higher education alone can lead us to this higher goal of mankind.

Says Mr. Cunningham (Quinquennial Review, 1917-22), "The constitution under the reformed scheme of Government is not yet in organic relation with the conditions of life in the country. There is a world of difference between the villager and vote. In Commerce, in Industry, in the understanding and acceptance of democratic ideas and the establishment of democratic institutions we have far to travel before we can vindicate our title to the political status conferred on us. Education is looked to as the force which is to move us on the upward road. But education while it must accompany the general progress can do little by itself alone. Regarding *Elementary* education (of the masses) it must prove impracticable to attempt compulsion so long as the great majority of the people can say, and truly say, that they are very poor, that education, even the fee-free education, costs much more than they can afford and that there is no need for literacy in their daily lives.

"And higher education cannot proceed for long without regard to the readiness of the State to assimilate its products. If Government is to be central and representative and responsible to a wide and widening electorate, if it is to move towards Lincoln's Ideal of 'Government of the people by the people and for the people,' there can be no question that the more general diffusion of elementary education must be a cardinal article of its

working creed ; but the development can proceed at no more rapid pace than is allowed by the preparation of the way, the state of the exchequer and the will of the electorate.

“ The improvement and advance of higher education is equally essential but already the educated cry out for employment and are not satisfied.

(Main lines of action.) “ To call a halt in the work of our high schools and colleges might lead to ease the problem of unemployment. But this is not possible, because of the steady increase in the number of those striving for education to raise themselves to consideration and respect. This movement cannot be discouraged. But we can examine more closely the credentials of those who claim to be educated beyond a certain stage with the encouragement and at the expense of the State, and we can more confidently make demands upon the enterprise and public spirit of the people.

“ Another line of action is that of co-ordination. On the one hand, the opening of communications, the development of commerce and industry, the increase of population, broadening of the basis of taxation ; on the other hand, the concurrent adaptation of our school and college systems so as to bring education into such relation with the changing life of the country that it will progress with its development and minister to its growing needs. The educational problem presented has not been fully solved in any land. It has scarcely as yet been faced in India.”

The claims of the minority cannot be overlooked. If the majority are selfish and ignore the interests of the minority, there is bound to be a reaction. Hence the necessity of providing opportunities for higher education to those who are backward in education, *viz.*, the depressed classes, scheduled castes, etc. It will be unfair to shut the doors of Higher Education by curtailing expenditure thereon

at a time when the higher classes and so-called *Bhadralok* families have already been favoured with the blessings of education and made their daughters and sons sufficiently advanced to claim the inheritance of their parents and to appropriate all the available patronages of the State, but the children of the lower strata of society have just been awakened and are trying to climb up the ladder.

There is only one Royal family in the whole of the British Empire. But money is spent in millions for the education of the Prince and Princess of the family in the interests of the State and for the welfare of the people ; because on the proper education of this Prince or Princess the future happiness and prosperity of crores of citizens of the Empire depends. The whole Empire looks up to the King as the Protector, Defender of faith, as a friend and guide for the social and political advancement of its subjects. The same is true of the education of our intellectual and political leaders. Our Colleges must be staffed with best scholars, irrespective of creed, colour, caste. Even the appointment of a few European Professors, were it necessary, must not be grudged, as we may require specialists or experts in certain subjects.

It is only by and through the sound and efficient education in our Colleges and Universities that we can produce worthy members for the Legislatures, as well as for the Services. The College and University is the centre of the intellectual life of a Province in our country and this centre must be illuminated with the brightest light. It is a citadel for the safe custody of our health and happiness, of peace and contentment, of mutual love and will, of co-operation and service among the citizens. This citadel must be strongly defended against invasion by inferior qualities of soldiers or Generals. The state and the people ought to hold tight the keys that open the doors of the temple of learning.

The financial prosperity of a country depends on Merchants, Bankers, Capitalists, Financiers and on their able direction and management of the business world in the commercial market, and such leaders must have not only shrewdness and intelligence but also moral and social qualities of high value. The knowledge of the science of economics, the art of government, capacity to command public confidence and organise industries and trade centres etc., would be required in a pre-eminent degree in those who become Financiers and direct the fiscal policy of Government. Any one skilled in levying and managing public money and holding the key of the public treasury must be well-informed of the markets of the Commercial world and have intelligence for the selection, gradation and combination of all the available resources at his command. Such Financiers and Directors of fiscal policy must be produced by higher education in Colleges and Universities. Of course, there may be millionaires and captains of industry or princes of merchants who were not recipients of higher education, but these are exceptions which prove the rule and corroborate our statements made above rather than refute them.

It is often held that in England, the Higher Education in the Colleges and Universities is mostly financed by liberal endowment out of private resources and not much money is spent on them out of Government funds, while the Board of Education spends a good deal of money on the Primary schools and Continuation Classes extending to Secondary education. It is, therefore, contended that the same should be done in India ; that is to say, all the State grants for education should be spent on Primary and Secondary schools, and the Higher Education imparted in Colleges and Universities should be left to the endowment of private donors and benefactors. Against this view we have to urge the following considerations :

(1) The conditions in England and in India are not the same. Primary education is already free in this province, Secondary education also is not so costly. People in our villages who are not so enlightened about the importance and value of Higher Education recognise the necessity of Primary and Middle schools and would readily come forward for providing facilities for their children to get such education. In many of the schools in the villages, in plains and in the hill districts, the school buildings are made primarily at the cost of the villagers themselves, and even salaries of teachers are paid out of subscriptions, donations, paddy collections, etc., in localities where there are no Board schools but only Venture schools that were started by energetic and competent teachers for the benefit of the villagers. Even High schools are being somehow financed out of local contributions, though they are often ill-housed and ill-equipped, poorly staffed, and probably 50% of our High schools come under this description. Thus even with small grants and no grants, Primary and Secondary education have been receiving support from the local public. But Higher Education is a costly undertaking, and it is difficult to find millionaires in the provinces of India who would come forward with princely endowments for the maintaining and starting of Colleges and Universities. The number of people even among educated citizens who can realise the necessity of Higher Education is very small, and it is, therefore, next to impossible to expect that the large expenditure on College and University education would be met out of local resources. Wherever sacrifice is wanted for the starting of a new College, it is the poor members of the Staff who are found to be made victims, as has been the case with the Principals and Professors of recently started Colleges in this province. The Staff are required to serve without pay or on nominal pay for five years or more as long as the College does not receive any

Government aid ; the receipts from fees alone are distributed among the Staff. Such being the case, it is rather Collegiate and University education that should be financed out of Government funds in this country, and the Primary and Secondary education may well be left in the hands of local supporters (like Zamindars and well-to-do families of the middle classes).

(2) The system of education in England is recognised to be efficient and well-organised, and a matriculate of London enjoys a status which will be coveted by a graduate of any Indian University. Not very long ago, a matriculate of London could join the Inns of Court and qualify himself for the Bar-at-Law Examination, while none but a graduate from an Indian University were allowed the same privilege. As a rule, an ordinary graduate of an Indian University was simply exempted from the Matriculation Examination of the University of London and had to pass the Intermediate Examination there before taking a Degree Examination. Conversely, a B.A. of Oxford or Cambridge and even of a smaller British University was given the same status as a First Class M.A. of an Indian University and appointed Professor in any of the Colleges or Universities in India. We know of many graduates of Indian Universities (even with Honours), who went to England for Higher Education and took pride in obtaining a B.A. or B.Sc. degree from a British University, devoting extra two years of their life as a student for such a degree, even after successfully completing the Degree course in this country. Thanks to the development of a strong and efficient Post-Graduate Department in the University of Calcutta, this tendency has fortunately met with an effective check and is fast disappearing, with the result that the brilliant scholars of Calcutta University (M.A.'s and M.Sc.'s) can compare very favourably with those of any western University. This proves that the Colleges under the

Universities of Great Britain are really doing what we call Post-Graduate work. In a way, it may be said that money spent on our Intermediate and Degree Colleges in India is really being utilised for what might be regarded as a higher form of, or the completion of, Secondary education, and money spent on the Post-Graduate courses of studies in our Universities is the only amount that can be legitimately regarded as being devoted to the cause of University Education proper. If the British Parliament is spending a lot on Primary and Secondary education, Indian Provinces ought to follow their examples by so re-organising their education and so distributing their educational budget that the products of our Secondary schools may be as efficient and as capable of holding their own as those of the British Public Schools and Continuation Classes. It may also be pointed out that the amount obtained by the Universities of Europe and America from their State funds far exceeds the amount of grant sanctioned by the Governments of Indian Provinces to their Universities, and there are some Provinces in India which have no University at all.

(3) The Universities in England have liberal endowments for their chairs on various subjects. When India will be as prosperous as England, it is expected that the Princes and the millionaires and other men of substance and culture in this country will come forward with their munificent contributions in aid of Colleges and Universities. Even now, the contributions to our Colleges and Universities in the form of donations and endowments from private sources are not insignificant; and it may be mentioned that the British Parliament, too, does spend a considerable sum on the Universities in one form or other. It is, therefore, fit and proper that Government funds should subsidize and finance Higher Education in India, in proportion to its needs and requirements.

The conclusion to which we seem to be driven is that Primary and Middle education should be entirely financed by Local Bodies, High Schools should be mostly managed out of fee receipts, local subscriptions and donations from Zemindars and cultured families of each district with such grants-in-aids as are being paid out of Government funds even now. In this connection I would like to add that raising of fee rates in High schools is an indispensable condition for the improvement of efficiency, which can be effected partly by raising the salaries of the staff. The experiments made in Habiganj Sub-Division, where fees were charged at the rate of Rs. 2/- per mensem for classes III to VI and Rs. 3/- per mensem for classes VII to X for 17 or 18 years (1919-1936), justify the view that the raising of fee rates does not necessarily lead to a reduction of the number of pupils, nor of the number of schools in a Sub-Division. Moreover, Government grants available for Aided schools may be largely increased if some Government High schools are deprovincialised, for which there seems to be a loud and persistent demand among the public. I would certainly favour the maintenance of at least one Government High School in every district as a model of efficiency, discipline and organisation, but the other Government High Schools at Sub-Divisional Head-quarters may without any prejudice to the public interest be handed over to the local Committees with substantial grants-in-aid from Government funds.

The objection that our educational structure is top-heavy has been already dealt with. Even granting that we have more than sufficient number of students in our Colleges and Universities and there is no need for multiplication of the number of institutions and the number of scholars for Higher Education, the problem arises: How are we to select the recruits for the existing Colleges and Universities? If the doors are left open to competition

(that is, if admission is made by merit only), there will be inequity and unfairness towards students of backward communities (that is, so-called depressed classes and scheduled castes), who were so long deprived of the benefit of Higher Education. As larger and larger number of pupils from these communities are passing the Matriculation Examination every year, it is necessary and desirable that all such scholars seeking admission to the Colleges must and should be given preference over candidates from respectable and well-to-do families of higher classes who have received education in our Colleges for the past generations. To be consistent and equitable, restriction of Collegiate education should involve the shutting of the doors of our Colleges and Universities against *Bhadralok* classes.

Again, the whole of our educational organisation in higher stages is at present men-centred, the female population being either excluded from the scheme or reduced to an insignificant proportion of the whole body of Staff and students. If women's education has been neglected in the past or if our girls and women were hitherto so far behind their brothers that they could not come up to the level of Higher Education and avail themselves of the opportunities of Collegiate and University courses, it is imperative that their losses should be compensated for by providing Higher Education to them on a preferential basis, *i.e.*, by sanctioning a heavier expenditure on education of women. Educated mothers and educated parents would be harbingers of peace and good will and promoters of culture and refinement in our society. It is, therefore, reasonable to demand that the Hartog Committee's recommendation regarding a preponderably larger share of educational expenditure being diverted towards education of women should be given effect to with religious devotion and scrupulousness at the earliest opportunity. This will also benefit our society indirectly in several ways. It will reform

our Primary education, reduce wastage and stagnation therein owing to the employment of Mistresses for lower stages of education. It will enable the State to start public nurseries and *crèche* for imparting sound training and providing healthy recreation and nourishing tiffin, etc., for children of the poorer classes, and generally elevate the atmosphere of our home in villages culturally, morally and spiritually. With the help of educated women with sufficient leisure and knowledge and ability to take up social service work, Maternity and Child Welfare centres, Red Cross Societies, Girl Guides Association, and such other organisations will be started everywhere, with gymnasium and play-grounds, lantern lectures, Reading rooms and Libraries, Health exhibitions and Industrial exhibitions, Rural Re-construction centres, training camps for Guiders and Physical Instructresses and rural service workers among the females, and there will be a net-work of Welfare Leagues, and Recreation Clubs and Charity organisations for the uplift of our people.

The educated youths of today are sometime found fault with as being swollen heads, self-sufficient and even self-conceited, if not pedantic and self-centred, keeping aloof from their less fortunate brethren who are mostly illiterate and ignorant. This is due to the disproportionately small number of educated youngmen as compared with the vast millions of uneducated masses of the country. The mentality of arrogant and over-weening self-confidence among scholars is already on the way to disappearance as a result of unemployment. Graduates of Universities hanging on their uneducated parents and without any capacity for earning are apt to feel ashamed of their education and to regret the waste of money on their education. But self-conceit or selfishness betrays lack of refinement and culture. True education, when completed and perfected, always brings with it humility, modesty, politeness, respect and

oscnideration for others. When the mass of half-educated, Primary-passed, Middle-school-passed youths or Matriculates with small education will be replaced by bands of scholars of character receiving Higher Education in the true sense, the condition of the country will be wholly transformed in every sphere of life, *viz.*, physical, intellectual, moral, social, political and economical.

We conclude, therefore, that the foundation of national life in India will be strongly and securely laid when the educational system is re-organised in a way that there may be efficient Colleges under our Universities imparting Higher Education and training leaders, teachers, and professionals who would dedicate their services in the cause of better education, sounder morals, nobler manners, sweeter life and happier surroundings for the development of a virile and sturdy manhood.

If we compare the educational structure with a tree, products of Higher Education may be regarded as its fruits and flowers. The various stages of education would be like steps in a ladder with the help of which we climb up the top of the tree to enjoy the finest fruits and flowers. Larger expenditure on Higher Education is needed to enable the maximum number to attain this goal with the minimum of wastage or failure. The analogy, of course, should not be stressed too far, because the recipients of education do not use a ladder or an external implement, but simply develop and unfold themselves. Every student participating in the life of the tree forms the root and branch thereof. The University may also be likened to a central kitchen from which spiritual and intellectual food of the highest quality, richer in nutrition, is served to all the citizens of the State. In the ancient times, the *tapobanas* or hermitages in the forests served as model Universities. A *Yājñavalkya* or a *Vyāsa*, a *Vaśiṣṭha* or a *Vālmiki*, not only nurtured plants and tended animals in those centres

of learning, but also trained the youths of the day, including Princes of Royal families, in the Sciences of *Brahma* (or God) and the world and the soul, as well as in the art of living, including agriculture, industry, archery, and fighting against demons with weapons. Mass education, Adult education, Moral and Spiritual education came automatically as a result of the training given in those residential institutions. There was no question of illiteracy and its removal in those days, nor was there any wastage and stagnation and lapse to illiteracy, because the teachers were well-trained and followed the ideal of plain living and high thinking and went into villages as preceptors and guides, elevating the manners and morals of the people, refining their habits and tastes and purifying their ideas and ideals. Just as one Newton or one Faraday serves as an index of the culture and civilization in England, so does one Jagadish or one Rabindranath winning the respect and commanding the confidence of the whole civilised world provides evidence for the potential greatness of India and indicate the extent or magnitude of her latent spiritual energy. Similarly, by the success and achievement of one Graduate, Master or Doctor in Arts and Sciences, turned out of a University, we may measure the progress and improvement of our social and political life as moulded by the system of education. The new constitution under the Reforms demands leaders with constructive genius, with creative will, with initiative in assuming and fulfilling responsibilities in the various fields of social service and rural welfare. We want more and more of better and higher education to produce such leaders who would be free from racial and communal feelings, who will preach, more by example than by precepts, the message of toleration and goodwill, of mutual love and service, who will ever strive their best for mutual appreciation of culture and promotion of peace and harmony and inspire the people with hope, faith and charity.

Our higher education has not yet touched the fringe of the great population. There are six crores of people who are known as depressed, low-caste, and untouchables. Their education has hardly begun. Only a small handful of them has just started on their Collegiate career. It will be a suicidal policy to stop or curtail Higher Education and thereby to prevent these unfortunate fellowmen of ours at the very outset of their march from their journey of pilgrimage, as it were, towards the goal of Higher Education.

There is wastage no doubt in Higher Education as well, and judged by the amount spent per head on the education of a College student—Rs. 139/- per head per annum, as compared with the cost of Rs. 3/- per head per annum on a pupil in a Lower Primary school,—it may be treated as extravagant, but it must be remembered that even one failure in College education is worth 100 passes in Lower Primary or Middle stages of education and that one undergraduate with College education is better than 50 Matriculates whose education does not go beyond the High school stage.

III. THE GOAL OF EDUCATION AND THE IDEALS OF EDUCATIONAL INSTITUTIONS

I

How to train the character of our boys and girls, how to draw out of them the best and the deepest and the highest they are capable of : how to bring out their latent faculties, and hidden potentialities : how to make them physically fit, mentally sound, morally strong, religiously devout and aesthetically beautiful : how to bring them nearer the image of God, which they bear in their hearts and into which they are bound to develop by attaining

perfection of the soul : how to keep them pure in thought, word and deed, clean in their conscience, and firm and resolute in their determination to resist temptation, to overcome difficulties, to triumph in the midst of trials and to conquer themselves by rising above passions, impulses and desires : how to quicken their sacred emotions and lofty sentiments, to develop their aesthetic faculties and practical reason : how to make them good citizens, worthy sons (or daughters), brothers (or sisters), husbands (or wives) and parents—this is the goal and the problem of Educationists. The present system of education falls far short of the ideal. The objective is often ignored or forgotten. The main end is confused with the means. The man is lost in the animal, and bread and butter take the place of the food for the soul. Education thus forms a disturbing factor in the existing order of things. On the one hand, long-established customs and hereditary pursuits are upset by those who receive education in our schools and colleges. This creates discontent among the parents and guardians. There is, on the other hand, a feeling that there is no salvation without vocational training for our youngmen, and our present system of Higher Education provides no solution of the problem of unemployment, and this leads to discontent among the recipients of education themselves. No wonder that people have lost faith in education and there is no incentive to exertion, no stimulus for Higher Education except among a limited few.

Several remedies have been proposed against this state of affairs. Better schools, better teachers, more efficient control and management by the managing committees, stricter supervision by the inspecting staff, a juster social order in which there will be no irregularities due to caste, untouchability, no superiority complex, and where right men will be put in the right place,—these and similar measures have been suggested singly or collectively as the

panacea for all evils of the modern world. But above all and behind all, there is the root-remedy, and that is the re-orientation of our educational ideal, re-construction of our educational institutions, re-organisation of our educational methods, reform and revision or rather revolution of our entire educational system. This can be effected by building the foundation, that is, by accepting the view not only in profession but also in practice that training of character is the true end of education.

Character-building is a comprehensive end which rests on sound moral and religious sentiments and thoughts, and which gathers round itself the essential requirements of physical culture, intellectual enlightenment and aesthetic refinement as its corollary. According to this conception of the educational end, our whole system of examination will have to be overhauled and remoulded in a manner that only the young-men and women having all-round culture will be allowed to pass through the portals of our Universities, and that none failing to fulfil the progressive requisites of this test or standard will be promoted to higher grades of the educational ladder. Those who are rejected as unfit for admission and promotion in our educational institutions are sometimes found to rise and prosper in the world, while those who are successful in the University or College Examinations are sometimes miserable failures in later careers. There should be no such anomaly in a country where the educational system is properly organised.

What do we mean by character-building or character-training, which is admitted to be the foundation of education? It is nothing short of attaining a noble life, a life of over-flowing goodness and purity, of honesty of purpose and integrity of conduct. The means of achieving this end are manifold, but the most important of these is self-control and self-restraint in word, thought and deed—which involves self-sacrifice and renunciation of desires, shunning

of all that is base and ignoble, impure and unholy. In one word, Purity of heart, which also carries with it cleanliness of the body and concentration of mind, is the first condition of character, and that is also the requirement of the tenth scout law, *viz.*, A scout is clean in thought, word and deed.

The second stone in the foundation of character, which is a natural concomitant of self-control and a corollary from self-sacrifice, is Renunciation, not in the sense of asceticism (proper to a *sannyāsī*), but by way of penance (*Tapasyā*), which a student-life veritably is and should be. "Study is the penance of a student," (*Chhātrāṇam adhyāyanam tapaḥ*), as the *Rishis* held and as the Hindus are taught by their Scriptures. But there are other forms of penance or renunciation, which consist in noble self-denial, *e.g.*, "Thy necessity is greater than mine" of Sir Philip Sydney, unflinching devotion to a brother, as exemplified in the life of Lakshman or Bharata, loyal obedience to a father even unto death, as displayed in the hero boy Casabianca and so on. We have good many splendid examples of renunciation not only in the Puranic stories, but also in the sublime and saintly lives of Buddha, Jesus, Muhammad and Chaitanya and the Sikh Gurus and their followers, as well as in the historic chivalrous acts of Rajput warriors.

The third pillar of stone in the edifice of character is Service, which is also based negatively on self-sacrifice and positively on love of our fellows, nay, love of all living beings, including plants and animals, which was so highly developed in the ancient Indian religions and is even to this day regularly cultivated by the Buddhists, the Jains and the Vaishnavas. The motto "*Ahimsā paramo dharma*" (non-violence or abstinence from killing is the greatest virtue) springs from the central core of all religions, *viz.*, love and service of all children or creatures of God. It is

through the noble acts of service springing from pure and disinterested love of God (*Bhakti*) that all tender and graceful qualities of the human heart spring.

Purity, Renunciation and Service should be the goal of young minds entrusted to the care of teachers and of all educational institutions. Strangely coincident with this motto is the title of P.R.S. (Premchand Raichand Scholar), which was the coveted goal of scholars in our school days. It is certainly laudable that our students should aim at scholarship and obtain the degrees of B.A. and M.A. (or B.Sc. and M.Sc.) and then become P.R.S. or Doctors of Philosophy and Literature and Science, but it is infinitely more desirable that they should, every one of them, aim at the higher and nobler end of P.R.S.,—Purity, Renunciation and Service—an end which is open to all, irrespective of caste, creed and colour, independent of wealth and learning and much superior to scholastic name and fame. This is the universal remedy of all our diseases in the body-politic and body physical, and the eternal source of all strength and vigour, of hope and faith, of joy and peace.

II

What is the goal of life? What is the end that we try to achieve in and through our daily duties? What aim should be kept in view? What ideal have we to realise on earth? These questions should guide and determine the ideals of our schools and colleges. A school or a college is a place for learning. All schools and colleges in Assam are affiliated to a University which has for its motto, "Advance-ment of Learning". We must learn how to learn, what to learn, and spread the light of knowledge far and wide. We must learn what to do, what to hope for, what to suffer and what to pray for. Let us learn to follow Truth, to understand the real world and the real spirit, and to go beyond the

surface, to dive deeper into the ocean of pearls, to search for the kernel behind the husk. Let us learn to get the best out of the world, to extract from our life-plant the sweetest juice it is capable of yielding, to give out what is highest, deepest and noblest. Let us learn to know ourselves, to realise ourselves, to fulfil our destiny, to achieve the mission of our life.

The mission of life is fulfilled when we dedicate ourselves entirely to the service of All, call it God, or Humanity or Nation or Society or Self. This is the centre, to which all our efforts must be directed, to which our thoughts, words and actions must turn. This All is a comprehensive reality, a systematic ordering of life concentrated in one point. There must be an ordering of impulses, desires and inclinations under the law of the whole, the eternal, the soul. The self is the expression of the totality of our being, it embraces all our best feelings, ideas and wills united into a harmonious whole. The self is the mirror of the universe, the flowering of the seed of eternity in our momentary and temporary phases. It is the play of the Infinite on the finite stage,—the radiant reflection in a finite plane of the infinite Light behind that shines by its own light. We have to keep the mirror clean and pure, free from dirt and impurity, to be able to catch a glimpse of the fire of life.

The head of an institution is like the head of a joint family or the patriarch of a group or tribe whose right is to rule only because his duty is to serve. It is by an un-failing spirit of sacrifice that we can grow in strength. The more we look for others' interests, comforts, peace, happiness, and well-being, the greater the respect and confidence we can command. Love and Service are the two golden keys that open the hearts of men. We must give the right lead first of all in moral earnestness, in upholding the cause of justice and righteousness, in holding aloft the ideal of faith and culture. Let the light of Heaven descend

on us and show us the way to all-sided Perfection and Holiness in body, mind and spirit.

The first and foremost essential for progress in culture and character is Reverence to God above and His representatives below. Loyalty to God, King and Country is concentrated in the students' respect for law and authority and respect for those who teach them. Teachers and Masters, including Professors and Lecturers, with their scholarship and reputation for character expect of the students obedience, trust and respect. No school or college can govern itself without self-control, discipline, sense of duty and responsibility in its members. The most valuable asset of an educational institution is that we can trust the members of the staff and the students to do their duty by themselves, to fulfil their obligations to the school or college, not as a task imposed from above by outside authorities but as a self-imposed and pleurably-carried function of their own being. The manners and morals of a community find expression in certain outward customs and habits, *i.e.*, signs of courtesy and politeness, *e.g.*, bowing gracefully, folding hands respectfully and so on. Such expressions evolve naturally and are enforced spontaneously in higher forms of society.

Day by day we build up our destiny. Every moment of our thought and prayer, every day of patient toil and suffering, every secret tear and heaving of the sighs can take us nearer and nearer our goal. I have to live inwardly the life that I ask my students to practise in their life. One has to be regular, honest and straightforward. Every work has its reward, every action has its seed in ideas and thoughts. Our aims and aspirations are the incense that rise to the temple of the most High, the flowers that we offer to the Holiest of the Holy. Let each day be a sacred ladder to this temple, and each stage of our life be a pinnacle to the glory of God. We are His servants and He is the

Lord of our life and Master of our household. To Him be all praise, all prayers and dedication of our daily task. To Him is our debt and obligation and obedience.

The school or the college is the training ground for citizenship and for attaining *Swaraj*—autonomy in individual and social life. A school or a college is a community and the way in which we succeed in governing the educational institution is the measure of our merit for Self-Government. The best and highest qualities of the head and the heart are required in the task. The strongest nerve, the sharpest intellect, the most sensitive brain and the most prompt response to the noblest stimuli and most generous impulses will be necessary to attain success in the administration of a school or college. The silent suffering, the patient toil, the selfless devotion, the unassuming discharge of duty never go unrewarded. Our secret prayers are heard and answered in the public.

Regularity of life, routine scrupulously observed, the law of recurrence and repetition at definite intervals, periodical rotation and seasonal variation in one's work, alternating succession of task and recreations, of work and play give to our body, mind and soul the strength, vigour and freshness which are most essential for sustained efforts towards high and worthy ends. Every moment of the working life is to be utilised in our best interests and in the interests of the state. A citizen cannot afford to lose a single moment in idle talks or gossips or in leisurely repose and lazy and capricious thoughts and deeds. The Goddess of Learning is an exacting task-mistress and demands our whole-hearted devotion, honesty, energy and sincerity. There is no Sabbath in the moral world, nor is there a holiday, which is not a holy day, in the religious life of man.

The fate of the school boys and students depends on the results of their examinations, and it is an imperative

duty of the Head Master or the Principal and the staff to prepare the students as best as possible for success in examination. To this end, there must be regular classes or lectures in all subjects, sufficient in number and quality, to enable students to assimilate the subjects prescribed for their course. Attendance and discipline must be enforced so that students may not shirk their duty of learning lessons by proper attendance and behaviour in the classes. The staff should so devote themselves to the preparation of the subjects of their classes or lectures that the students may be made to feel quite at home in the subjects, not only during their attendance of the classes or lectures at schools and colleges but long after they leave the class-rooms.

But the curriculum of examinations is not the be-all and end-all of a student's life. A student must learn while at school or in the college to prepare himself for the battles of the world or the struggle for existence, and train himself for the duties of citizenship in the state, of which he is a member. Conduct and character are the most valuable equipment for life, and a school or a college must, above everything else, be a moral and spiritual training ground, a veritable shrine of wisdom and virtues, of culture and faith, a sacred temple of the All-holy God of goodness and perfection. Humility, meekness, purity, calmness, dispassionate love of truth and devotion to duty, freedom from prejudice and narrowness, and charity and unselfish spirit of service must dominate the life of a student.

III

The New Year brings new duties and responsibilities, new hopes and aspirations, new trials and tribulations for the earnest seekers after life. It reminds one of the death of a Prophet like Jesus and his resurrection as Eternal son

of God ! All of us are privileged children of God, but do we live and die as such to the glory of our Father in Heaven ? Do we pray and endeavour that His will may be done, His name may be glorified and His kingdom of righteousness and peace and joy may be established on earth through us and by our action, word and thought in this world of ours ? This is the message of the Resurrection —return of the dust of our body to the everlasting life of the spirit. We must die, all of us. Three score years and ten will reduce our mortal frame to ashes ! Why, are we not dying every moment of our life ? Are we not experiencing death through every act of humiliation, defeat, or dishonour ? Is not insult or failure in an undertaking worse than death ? Is not bondage to flesh, to passions and evil impulses like death ? Is not dependence, loss of freedom, hanging on others, want of self-respect, lowering of dignity, degradation and dishonour worse than death ? Poverty of wealth is not a curse but a blessing, if it prepares the way for richness in spiritual life, for moral grandeur and heroism, if it serves as an incentive to us to be restored to our inheritance as members of the spiritual common-wealth. But poverty in matters spiritual (*i.e.*, in things of the spirit) is death of the soul ; it kills our humanity, it impairs our vitality ; it weakens our capacity to grow and deprives us of the nourishment of the spirit. It is from such death by crucifixion that the son of man is reborn as son of God.

“ A man doth not live by bread alone.” We must die unto flesh and earn a new birth in the world of spirit. Let us pray that our life may be one continuous stream of offering at the feet of God, at the altar of duty, devotion and worship, so that we may be passing from *Yajña* (offering) to *Yajña*, from *Bali* (sacrifice) to *Bali*, from *Tapas* (penances and austerities) to *Tapas*, from *Dānam* (charity) to *Dānam*, in an endless procession of ‘ giving ’ and ‘ giving up ’ and ‘ giving away ’

before we can acquire the right of taking in, or of breathing of the spirit of God. At the advent of such a new birth, we are killed, crucified, dead and gone, given up for lost, forsaken and forlorn, brushed aside among the lowliest and down-trodden and depressed, so far as the worldly life is concerned. Now comes the turn for rising up again, for being rejuvenated, regenerated. Here is the opportunity for a conquest of the body by the soul, of the dust by the spirit. Awake ! Arise ! Approach the Wise and the Seer, who will show you the way. Seek ye, first, the kingdom of Heaven, and everything else shall be added unto thee.

What is the kingdom of Heaven ? It has been promised as the goal of the pilgrim's journey, as the long-sought-for object of human life on earth. Has it ever been realised or is there any prospect of its realisation in the near future ? Prophet after Prophet has appeared in the history of mankind among the various races, and yet this kingdom of heaven promised by the sages and seers, by the *Rishis* and *Yogis*, by the Saints and Bhagats seems to be as distant as ever. The earth is as far from Heaven as it was in the days of old two thousand years ago. What is the justification then for our hope that the kingdom of Heaven will be realised on earth ? Let us examine the meaning of Heaven and its contents and implications and the means and conditions necessary to attain this. Heaven is not a synonym for pleasure-garden, however keen may be our desire for happiness in a future life. Plenty to eat and drink and be merry, animal comforts, creature enjoyments and pleasures of the senses, do not and cannot satisfy the cravings of the human spirit. Peace and Joy, Beauty and Love, Excellence and Perfection of the spirit, moral Ideal of Holiness, heroic resistance to evil, conquest of nature and of passions—these are virtues and qualities that constitute wealth in the kingdom of Heaven. Things of reason and spirit and conscience, fulfilment of the Divine will, obedience to

the law of righteousness—fill our heart and allay the hunger and thirst of our soul, rather than bread and butter, clothes and raiments, dwellings and furniture.

The kingdom of heaven is not something to be attained hereafter—in the world beyond the grave ; it is not a distant goal to be realised only by the disembodied spirit. Heaven and earth are not two poles opposite to each other like the antipodes. It is for God's children a reality, here and now, not merely the idea for a visionary, an imaginary fiction of the poet and lunatic. Philosophers and religious reformers have ever declared that the kingdom of Heaven is at hand, it is coming to be true in this life of flesh and this clay-made earth of ours. They are already surrounded by it or rather they are hovering round it. What is it then, but the spiritual world, of which each and every son and daughter of God may be regarded as a citizen, a world in which love and peace and good-will, justice and fair-play, toleration and generosity are the order and not exception ? Men are angels or denizens of this heaven.

This conception or picture of a kingdom of Heaven is all the more necessary to be put constantly before the young hopefuls of the country on the eve of the coming Reforms in India. By the passing of the India Bill,—one of the greatest events in the history of India, nay of humanity,—we have been brought to the threshold of infinite possibilities, and it is but proper that we should make the best of our opportunities for realising the highest perfection we are capable of.

Some men are good and others are great, and it is seldom that a man is both great and good. To be good a man must possess character, and character is the highest asset of mankind. To be great, a man must have intellectual eminence, and without intellect what would be the difference between a man and a beast ? Thus humanity moves between two poles, as it were, viz., the poles of goodness

and intellect, of conscience and reason, of moral virtue and intellectual eminence. In the ideal man both these qualities of head and heart combine.

We have good men in the world, who are mild and gentle, forgiving and generous, who are upright and holy, and who are at the same time child-like in their simplicity, sincerity, dependence on God and confidence in humanity. They are not scholars, not learned in the academic sense, not intellectual prodigies, not authors nor artists, and yet they are respected, trusted, honoured and appreciated, nay worshipped as saints and prophets.

There are, on the contrary, men who are gifted with mighty intellect, strong physique, iron will and a brave heart, but whose moral sense is atrophied, who are callous to the woes and sufferings of the human race, who are bent on inflicting on society wrongs they themselves are reluctant to suffer, who impose their selfish will on the rest of mankind. They are praised and feared, but not acknowledged as Heroes or Representative men. Physical and mental (intellectual) splendour may dazzle our eyes, but cannot command allegiance and homage from the sons of men.

Ideal men, combining moral and spiritual insight, religious faith and devotion and spirit of service and sacrifice,—men who live according to reason and follow the dictates of conscience,—have been honoured as sages and seers, *Rishis*, *Yogis*, saints and prophets. A Buddha or a Socrates, a Jesus or a Muhammad, a Nanak or a Chaitanya belongs to this category. They are the pillars of nations on earth, the beacon-lights for the pilgrims to the temple of God. They are the servants of the Lord, the flowers of the human race, the upholders of high ideals and virtues of wisdom and love and perfection.

Raja Ram Mohun Roy, Maharshi Devendra Nath Tagore, Brahmananda Keshub Chandra Sen, Iswar Chandra Vidyasagar, Ram Krishna Paramhansa and Swami

Vivekananda were men of such type—great and good. So were Sivanath Sastri, Ananda Mohan Bose and Dr. P. K. Ray.

To understand the meaning and significance of the kingdom of Heaven one must conceive of an Ideal Society or an Ideal State, in which Ideal men or citizens (angels or denizens) are born and thrive and flourish. Truly speaking, the kingdom of heaven is more an ideal towards which all earthly republics or kingdoms must move and are approximating, rather than a place where we hope to live and move and have our being in the distant future after our earthly frame is destroyed. This ideal state must be so organised that purity and holiness, goodness and righteousness and other virtues are inborn in each and every member. Morality is its life-blood and religion its breath. The spirit of love and service and sacrifice must be deeply ingrained in every individual, so that people may vie with each other in doing good and being good, in fulfilling duties and foregoing rights, in loving and obeying their parents and elders and superiors, and think less of themselves and their interests and their demands, and more of their neighbours and countrymen, and care less for their comforts and pleasures and rights and dues, and more for the welfare of their fellows and their obligations to others. This state must so organise family life and social institutions and education and industry and trade and commerce, and so create the physical, mental and moral environments of the children born and brought up therein that every man or woman grows like a veritable son or daughter of God, with freedom and consciousness of his or her kinship with Divinity. Such a state of Heaven will have as its inhabitants, as its rulers, workers, administrators, and servants, ideal men and women, whose life is trained in the art of service and self-government, and whose disciplined manners and morals sweeten their own life

and surroundings. To this end every race, every community, every society or state has been tending and trying to organise itself.

Such is the inner history of all religious movements founded by prophets and heroes, saints and sages and their schools of disciplines. Every system of philosophy aims at defining and formulating the conception of the Ideal Man in the Ideal State. Every artist and moralist is endeavouring to translate into sense and make visible the inner ideal of Harmony, Beauty and Goodness which is at first experienced within. The history of mankind is but an unfolding of this vision or glimpse of the Infinite and Eternal Idea, this Archetype of Perfection, dimly perceived by a band of angelic souls, heroic minds, whose life is inspired by this vision and who rise above petty differences of thoughts and sentiments, of colour and creed and caste and community, and who thus lead to the international and universal brotherhood in the family of man.

To this ideal kingdom and to this happy family of ideal men and free citizens, I would direct the aspirations of all college students and University scholars.

IV. EDUCATION AND NATIONAL EFFICIENCY

I

There are two ways in which we can increase the efficiency of our educational activities, namely, first, we can multiply and correlate the work done by those voluntary organisations which are independent of the control of the University, so as to make them fit vehicles for the realisation of our spiritual ideals and to derive from them the maximum amount of wholesome results which they are capable of yielding ; secondly, we can introduce reforms and beneficial

changes in the institutions which are affiliated to the University. In both cases I would prefer to begin from the beginning. Reforms like charity should begin at home, and work from the bottom upwards. I mean, the education of children at home from the time of their birth through the influence of family life and social environments, and the education of masses through Primary and Middle Schools as well as through spectacular representations and other popular methods should engage our first and most serious attention. Did I say "the education of children from the time of their birth?" Yes, and intentionally. I might go a step further and say, the education of children even before their birth. The fruit is known by the tree just as truly as the tree is known by its fruit. As is the father, as is the mother, as is the home, as is the social system, so is the child.

According to the traditional Indian belief, every individual is determined with regard to his birth by his deeds in the previous life. Whatever may be the verdict of modern thought on this belief, the theory of evolution at least grants this much that the nature of a child is largely pre-determined by the long line of ancestors in its family, by the character of its parents, by the social environments in which it is brought up and so on. An educationist cannot ignore these circumstances and he must devote his energy to the task of preparing the soil, in which the seed is to be sown and the atmosphere in which the seed is to develop and fructify. An educationist must, therefore, be also a social reformer; and after he has done all that is necessary for the improvement of the family and its national and social environments, as regards the housing arrangements, sanitary and hygienic measures in towns and villages as well as the style of furniture and the art of household management among his fellow-citizens, after he has done all that is necessary for creating a healthy

home, for purifying the moral atmosphere in the family and elevating the religious outlook and practices of the society, the educationist can only act as a gardener, helping in the free and spontaneous development of the child according to the laws of its own nature.

Man is a domestic animal and his breeding does not differ fundamentally from that of other domesticated animals. Great care is necessary in the choice of the pairs of mates whose harmonious working will largely determine the fate of future generations. The institution of marriage must be so organised that the parties concerned may have the fullest freedom in knowing and understanding each other and have the highest spiritual training to realise the moral and social responsibilities of their wedded life ; and especially the women of our society must be emancipated from the legal, economical and other disabilities, which often compel them to accept otherwise unsuitable partners only for the purpose of relieving themselves of the uneasy feeling of becoming a burden on their brothers' shoulder and with a view to attaining a relatively independent position of the mistress of a house-hold. Lastly, every parent needs to be educated in the art of creating life and in the work of rearing up children, which yield them no other profit than the sweet joy of welcoming healthy and beautiful angels on their lap.

When these preliminary family and social environments have been duly prepared, the education of a child has already been half-begun when it is still in its mother's womb. Mr. Gustav Spiller has divided moral education into three departments, home education, school education and self-education. I think this division applies equally well to all kinds of education. The education which a child receives in its mother's lap and in the cradle during its infancy is perhaps most deeply rooted in its nature

and should on that account be most carefully and scientifically directed.

Next to the education of children at home, the most important task of far-reaching consequences for our country is the education of her entire rural population through primary schools and night schools, which should be completely under the control of our people. All priests and preceptors, ministers and preachers of the various religious communities in India should be instructed to start as many schools of this type as possible, and the success of their mission in life should be mainly judged by the amount of educational activities that have been initiated and furthered by them in villages. There will be no want of local men to keep up and carry on such institutions, and even the requisite funds may be largely realised from villagers in the shape of a permanent arrangement to collect rice or wheat from each family at the rate of two handfuls a day, which may be set apart by the family at the time of cooking and received by the school-boys under the guidance of their teachers on every holiday. What we need most at present is to awaken the spirit and to stimulate the energy to start with, to encourage and to sustain that spirit through frequent visits of our educational workers and the awarding of prizes and the supply of books and other equipments as far as possible. A central fund should be maintained by the Provincial or All-India Educational Society composed of representatives of all communities for helping the cause of such education. A list of ladies and gentlemen whose services, honorary or paid, are available for such works should be drawn up, and the whole strength of men and money should be judiciously distributed over a large number of centres.

But I would prefer to see at least one good Middle school in each sub-division maintained entirely by this society, to serve as a model to all other

schools in the same sub-division. The subjects taught in such schools should be of a very useful and practical nature, having direct bearing on the daily life and future occupations of the pupils. Arrangements should be made for lectures on improved methods of agriculture, sanitation, hygiene and diet, and on precautions to be taken in cases of epidemic diseases. And if possible, the pupils should receive training in the art of carpentry, weaving, etc., so that after having gone through the school-courses they may find themselves in a better position to earn their livelihood and serve their community. An opportunity might be given to those who have done very well in these schools and imbibed a love for knowledge and a desire to improve their lot, for continuing their education in a Technical High School, which should be started for the purpose in each district, and in workshops where they may serve as apprentices in the various handicrafts. This would produce skilled artisans in each district and revive the dying or already extinct arts and industries of the country.

It may be mentioned here that in Europe institutions of this kind are maintained by churches or by ministers of churches at their own instance, and these may easily become self-supporting, as the products of their technical departments not only supply the necessities of their pupils, staff and establishment, but bring a large profit from the market. There is, for example a school named "Rauhen House" in Hamburg, founded by Rev. J. H. Wichern of the German Evangelical Church, where there is a bakery, a carpentry, a laundry, a blacksmith's section, a vegetable and fruit-garden, a printing press, and a publication department attached to the institution. The pupils choose any art they like out of these varieties, and while they receive their training, the different branches are carrying on their business for the school as well as for the outside public. Experiments similar to this are being tried in India; for

example, the "Don Bosco" organisations of the Roman Catholic Church and the Polytechnic Institute in Calcutta, started by the late Maharaja Manindra Chandra Nandi of Cossimbazar, deserve every encouragement, and such institutions should be multiplied in every province.

The spread of education among the masses may be helped to a large extent by starting night schools and organising periodical exhibitions, lantern lectures, bioscopes, *játrás* and *kathakátás* and by other popular means. Here also we can economise our resources by organising one provincial travelling band of workers who may visit each district in turn. Nothing can educate the feelings of common people and widen the spheres of their interest and sympathy so effectively as vivid poetical descriptions, dramatic performances and spectacular representations accompanied by music. Especially the sciences of history, botany and sociology can be most effectively taught by lantern lectures. Another valuable experiment of education is a circulating library of healthy popular literature which also can be efficiently organised by the priests and preceptors as well as volunteers from among educated youths. Besides, we can supply vernacular journals and magazines to the teachers of primary schools and night schools free of cost, and ask them to read out their selected contents to the illiterate masses regularly in the evening twice or thrice during the week. In towns and also in villages where there are high schools, the student community should supply us with a sufficient number of earnest voluntary workers for conducting night schools and helping us in circulating literature and announcing the important news of the day.

What I have said in connection with the primary schools and night schools applies equally to the education of males and females. Girls as well as boys, women as well as men, must be educated through such methods,

Truly speaking, the need of educating girls and women is more vital and more pressing than that of boys and men. Women are mothers of nations and to educate a girl is to educate a whole family. No amount of expenditure in this direction should be considered too much, and no increase in the number of girls' schools can be regarded superfluous at present. We must arouse in our educated women the enthusiasm for the elevation of their sisters and the spirit of making sacrifices and of courageously facing all difficulties. We must maintain a class of female itinerant teachers who will go out and teach the *zenana* ladies in towns and villages. Music, painting, sewing, vegetable gardening, nursing and cooking should receive special prominence in the girls' schools. A vast store of energy is lying hidden in the heart of our widows, and once liberated by education it will manifest itself in the form of finest types of disinterested devotion and social service. I am so fully confident in the natural beauty, simplicity, purity and devoutness of the feminine mind, that I would sow the seed of education right and left and expand our educational energy to the utmost limit in the midst of our female population, without raising the subtle problems of efficiency and without brooking the suspicion of finding a joyless, peaceless home with an affectionless mother and with a wife whose heart has been hardened by an excessive growth of intellect.

Even in the case of the secular education, the moral and religious development of the spirit must never be lost sight of. The classes should begin with a hymn and a prayer, and the text-books selected should be in harmony with the spirit of our ideal as far as possible. So long all Government and private institutions have been engaged in teaching the wealthy and the educated classes. It is high time that they should now teach the poor and the illiterate. We have to expand our educational activities

among, the infants, the women and the rural population only for a decade, and the foundation of national life will be laid deep in the soil of India.

There remains another class of non-university educational institutions in the country, *viz.*, the various societies, associations and congregations directly aiming at the culture of spiritual life, but substantially contributing to and supplementing the education imparted in our schools and colleges. I mean the Sunday Moral Training Schools, Students' Weekly Services, Youngmen's Associations, Theological Institutions, *Sangat Sabhās* and places of worship, which in some form or other naturally develop, sooner or later, wherever a few devout and earnest souls congregate. It is a grave error not to be able to recognise their supreme educational importance. Through those agencies we touch the vital part of human society, and regulate the mainspring of action of the individual members, enlighten and brighten their views of life and men and things, elevate and refine their sentiments, and ennoble their moral and religious experience without their knowing it; and yet all this is done more directly and effectively by these voluntary associations than is possible in our schools and colleges.

In the history of a nation, moral and religious awakening and reforms generally precede its social, literary, political, economic and industrial revival, and that is why all patriotic leaders of the Indian nation should aim first of all at reforming our educational system so that the moral and religious consciousness of the people may be intensely aroused; and the rest of the reforms desired by them may follow as a natural consequence therefrom. Unfortunately moral and religious education, the one thing needful for establishing the kingdom of heaven in India, is conspicuous by its absence in most of our schools and colleges. It is, therefore, all the more necessary that we should start institutions for

moral and religious education in connection with or in the vicinity of every school and college.

Again we should co-ordinate the instruction given in these spiritual institutions with those imparted in our secular ones. A good deal of the over-burdening of young brains and souls might be saved by placing both of these types of institutions in the hands of the same authorities, and treating the moral and religious instructions imparted in Sunday schools, etc., as supplementary to the teaching work done in the classrooms of our schools and colleges. Unless all the schools and colleges of our country make provision for prayer and devotional meetings, for the study of scriptures, and discussions on spiritual life and the laws and methods of its development, youngmen and women of India will fail to appreciate the value and importance of moral and religious education, and consequently they will not be able to make the best use of it.

Turning to the educational institutions directly affiliated to the Universities, the reforms and improvements that I would like to see have been mentioned in other Essays of this volume. Before our youngmen can receive the right form and the right spirit of education, we must pave the way for some of these reforms by promoting vernacular literature in all subjects, and using it as our medium of instructions wherever possible, by introducing moral and religious education, by encouraging the spirit of observation and research in our institutions, by creating in our students a love of knowledge for its own sake and by holding before them a high ideal of scholarship and character which aims at an all-round culture of their body, mind and soul.

Lastly, we should recognise the inter-connection between education and practical life, between our moral, religious, social, political and economic improvements; and we should also try to establish a cordial and

friendly relation between the teachers and the taught, with a view to secure that the machine of organisation does not crush the personalty of the members and hinder the growth of personal relations, but leaves ample room for fulfilling individual needs and requirements. In one word, our University education should prepare the young hopefuls of modern India for the larger University of life that awaits them in the world. It is by furnishing the human soul with all the necessary equipments for the wider world-university that educational and religious institutions have contributed to the education of man through all ages.

II

One of the chief defects of our present educational system is the want of proper emphasis on the physical development of the scholars attending our institutions. There is no regular medical examination of school boys and even where such periodical medical inspection has been arranged, the guardians seldom pay attention to the medical reports regarding the health and physique of their boys communicated by the Head Master. There is no provision for tiffin at school, and this interferes with a systematic programme of outdoor games and physical exercises being arranged during or in continuation of school hours, under the supervision of trained physical Instructors who have been doing their best to improve the health and physique of our boys. The introduction of scouting and Junior Red Cross is expected to remedy these defects to a large extent. There should be at least one covered gymnasium in each town, which may be attended by the school boys and students of all educational institutions.

In England doctors and nurses have long been associated with local educational authorities and it has long

been recognised that education of minds and physical development of bodies are equally important and inter-dependent.

In 1908 the "Children's Act" was passed to compel parents to take advantage of facilities provided by school authorities for treatment and to give the latter power to deal with preventive conditions. A medical department was created at the instance of the Board of Education and every local authority was compelled to appoint a school medical officer. School treatment centres or clinics were established. Every child is now examined on average once a year, and healthy children thrice in school life. Ailing and defective children are kept under constant observation. Special doctors advise on deafness, defective vision and other defects. School nurses are employed, and dentists see children once a year throughout school life. Voluntary care committees are formed to aid the medical and teaching personnel in the physical care of the child, and members of these committees show great enthusiasm. Hygiene teaching, physical education, greatest interest in the work of improving the physique of the children and important duties connected with the orderly work of medical cure are entrusted to teachers. It may be noted that the school medical service of England and Wales is the best organised and most complete service of its kind in the world, and that the cost of this service for the whole country, in 1931, did not come to more than 8 shillings per child per annum, i.e., about 8 annas a month only.

As an outcome of this there is no more body vermin in children; there has been gain in self-respect and material comfort. The hungry are fed and the sick healed, defects of the senses of sight and hearing detected early and corrected.

The educationists in Great Britain lay stress on the creation of healthy bodies by physical training in all its

forms. Two reasons for assigning higher position to physical education in European countries are :

- (i) Frank recognition that most of the time and money spent on attempting to teach tired minds in unhealthy bodies is wasted. It is admitted that mental deficiency implies mental retardation due very often to faulty physical conditions.
- (ii) Realisation that a modern state cannot afford to allow its citizens to degenerate physically.

Periods for physical exercises are included in the timetable of every British school and this activity has become more varied and useful. Organised games are left to voluntary efforts of teachers. Fortunately for the community, the teaching profession has rallied to provide them. By an enormous expenditure of personal leisure and income they have organised football, swimming, athletics, net-ball, etc. (*Vide* Sir Fredrick Menzies' article in the "Schools at Work".)

Another defect in Indian education is the over-emphasis on examination and the consequent over-burdening of the staff and pupils with the letter of the curriculum at the expense of the spirit of the subjects taught. The curriculum itself is too literary and has little bearing on practical life and almost no relation with the real world we live in. All-round mental development of the boys is not aimed at and the need of a wider outlook, cultural requirements, encouragement of special talents in music, painting and other fine arts, as well as cultivation of the power of speaking or the gift of expression through dramatic performances, etc., are lost sight of. The method of education imparted in our schools should be so reformed and re-organised as to make room for these healthy and useful diversions in and through the routine of class teaching, or what is more desirable and practicable, a break in the

monotony of school life should be supplied by organisations outside school hours by way of Reading Rooms and Recreation clubs, managed, controlled and supported by the parents and guardians in co-operation with the teachers. The school and the home must join in supplementing the present system of education circumscribed by the narrow ideal of passing examinations. As Dr. Cyril Norwood, Head Master, Harrow School remarks: "The secondary school is first of all a training ground for citizenship, and a preparation for life and only secondarily a course of study leading to an examination. A united nation must have the living bonds of its union created in secondary schools."

"A nation becomes great when it has a common ideal and a common discipline and each member can feel that he is working in his place to serve the common end." The teachers of our schools, if they once realise the sacredness of their common task, will need "to implant a sense of the value of disciplined effort, an instinct for co-operation, moral integrity, sound physique, and respect for real knowledge."

"That which gives life to a school is the sense of common spiritual and intellectual endeavour, of teachers and taught willing and co-operating in a common end and seeking it by unity of practice."

"There must be fuller intercourse among teachers and schools. Schools are not like retail shop-keepers, as competing rival schools of all types have a good deal to teach one another. There is a tradition of character-training on one side and efficiency of method and organisation on the other, which at least make it possible that experience can be shared with advantage to all sharers."

"Secondary education is not mere avenue to the Universities only and to the professions—which cannot properly absorb all. The most practical and statesmenlike course is to rule that school certificate will no longer qualify

a candidate for Matriculation, but schools must be set free to devote themselves to their proper task to provide for all pupils a training ground for citizenship and preparation for life. The subjects of the curriculum need to be re-thought and re-valued—the examination fetters must be broken.” This is indeed the task for the future educational reformer. (*Vide* “Schools at Work.”)

III

Educational reconstruction in India must follow on the lines of synthesis between Eastern and Western modes of moral and spiritual culture and be based on a harmony of science with theology, of reason with faith, of intuition and revelation with facts of history and observation of nature. Education must keep in the forefront the main end of the individual and the state, *viz.*, character and true citizenship. Both these qualities require freedom of personality, initiative, enterprise, originality of thought and creative art and at the same time spirit of sacrifice, born of an undying love for man as man, due subordination of the individual to social aims and values, the realisation of truth and beauty and goodness as fruits of collective efforts, of organised corporate life and unselfish sense of devotion to duty. The University Education, to be true to the missions of India and the East, must not ignore religion. Theology is practically taught in our *Tols* and *Madrasas* for our Hindu and Muhammedan pupils and in the Christian mission schools and colleges for the Christian youths. It is necessary to give them recognition and allow each community to have the benefit of theological (and ethical) teaching according to its own scriptures and devotional literature.

The next in order of merit must come a widening of outlook through general knowledge, library books and journals, extra-mural studies which are very much

neglected by our students. Then the needs of the body and development of a healthy robust physique must not be ignored. Gymnastic exercises, swimming, rowing, all kinds of outdoor games and sporting activities must be properly encouraged with due emphasis. These will help not merely in building up manly vigour and strong nerve, but also mental and moral powers of concentration, loyalty to leaders, capacity for command, discipline and character which alone can provide a fit temple for God in the human soul.

The educational temple must not turn out simply priests or Government officers in high posts, nor even teachers and clerks of responsible charges, but also train men for various fields of life in the wide world—cooks and nurses, and weavers and carpenters, musicians and entertainers, engineers and artists, electricians and airmen, etc. To this end scouting with its proficiency badges and second class and first class certificates will prove very useful. I should like to recommend the introduction of the whole system of badges and decorations for our school boys and college students, so that none of the former would get the Matriculation certificate until and unless he passes up to the second class test and earns some of the proficiency badges of the scoutcraft, and none of the latter should be awarded the college certificate unless he submits himself to camping excursions and earns a Rover's proficiency badge.

IV

If the aim of education consists in raising the national efficiency it must develop in our boys the qualities of courage, initiative, self-reliance, power of leadership, good character and intelligence. In other words, it must make them efficient and good citizens, who will be capable of

rendering services to the nation and the State in all the spheres of its activities relating to education, health, industrial and economical improvement and moral and spiritual welfare of the individual and the community. It is by means of scouting, sports and excursions that those virtues of endurance, patience and self-control, which are the foundations of national efficiency, can be practised and cultivated by our boys. Moreover, these healthy and useful activities connected with the corporate life of their schools provide attraction against picketing, processions and other excitements and demonstrations of the outside world that form disturbing and distracting factors in the environments of our school boys in these days.

The Head Masters and Deputy Inspectors of the province have to be reminded that their success in the management and control of schools depends largely on such healthy pastime, and diversions provided for the young souls entrusted to their care.

In the "Times Educational Supplement" dated May 9th, 1931, there was an article with the heading "Teachers and Travel" in which the Principal of the Queen's University, Ontario, eulogised the work of overseas Educational League, arranging visit of Canadian Teachers to the British Isles. In another article under the heading "Holiday Scheme for Sea-minded Boys" it was reported that the Duke of York was the principal guest at a luncheon at Fishmonger's Hall with the object of raising a fund for the preservation and endowment of H. M. S. Implacable as a holiday home and training centre for sea-minded boys. Such holiday excursions of teachers and school boys abroad and beyond the seas are becoming annual institutions in progressive countries of the West. It may be hoped that the spirit of adventures and enterprise as initiated by the scout rallies and camps, educational excursions and exhibitions and tournaments will endure and prepare the way

for commercial and missionary expeditions of Indian youths to remote countries in the future.

The experience of the educationists during the days of anti-Government and civil disobedience campaign has prominently pointed out the value and necessity of propaganda on the part of educational and other officers in the rural and urban areas. If a regular propaganda could be carried on from the side of Government through a Publicity Board, it could not only prove an effective instrument for permanently maintaining the normal and peaceful conditions in our educational world, but also help in strengthening the forces that make for law and order, by exposing the consequences of certain undesirable and baneful phases of the present political movements, and counter-acting the evil influences of a section of irresponsible and thoughtless agitators who are indirectly inciting our youths to violence and terrorism. The writer is inclined to doubt if the principles of non-co-operation and civil disobedience, with their concomitant actions involving defiance of authority and breach of laws are, strictly speaking, in harmony with the spirit of Hindu culture or Indian civilisation, and to ask if they are not diametrically opposed to the traditional virtues of *yoga* (union with the Supreme Spirit) and *maitri* (Universal love) and *śānti* (Peace), so eloquently preached and studiously practised by our sages and saints. The destructive tendencies of the present movements, if not timely checked, will undermine not only our educational institutions but along with them the deep-laid foundations of our ancient family system and social organisation. It is my earnest conviction that the sound and sane leaders of the country can and should co-operate with the educationists in presenting before the tender minds as well as the educated public a much higher ideal of cosmopolitan love and goodwill, of fraternity and friendship among the various races and communities that have met together in India, in

comparison with which the lower ideals associated with disobedience and non-co-operation with their attendant evils of hatred and lies and calumnies and violence would be cast into insignificance.

The press is a potent and influential factor in the control of our literate masses—including guardians of school boys. The members of Legislative Councils generally base their interpellations on the articles and correspondence published in the press. Unfortunately, it is not unoften that interested partisans and discontented irresponsible youngmen, who swell the rank of the unemployed, inspire the writings in the local press which, far from appreciating the difficulties of educational officers, sprinkle the poison of hatred and prejudice against them and hold them to ridicule before the public. Again, it is now the fashion of certain novelists to present before young leaders far too realistic and even immoral pictures that are revolting to the taste and sentiments and traditions of the Indian society. The problem of the day is not only how to train our youngmen and create in them a taste for good literature so that they may shun vulgar writings, but how to secure the support of a healthy public opinion to root out the evils of violence in thought, speech and action and obscene vulgar literature from the Indian periodicals and fictions.

The present situation really indicates the necessity of introducing a purely residential system of education under trained scoutmasters as superintendents of hostels, away from the din and bustle of town life, controlled by the expert educationists and financed with the aid of Government funds. In such residential educational institutions boys should be provided with every facility for gardening and agricultural works, camping and excursions and other outdoor exercises as well as for indoor games and recreations and literary and artistic pursuits in libraries and reading rooms, in clubs and museums and picture galleries, that

make for a wide opening of the windows of the soul. It is thus, and thus alone, that we can help in creating a calm atmosphere and diversions of interests which will succeed in deflecting the currents of thoughts and activities of our scholars from the political zone of heat waves and strikes and other excitement.

Reference has been made above to the potency of journalists for good and for evil and to the necessity of propaganda work on behalf of education authorities. It seems to the writer that educational journals published from the schools and colleges can be best utilised for the purpose. The wide circulation of these magazines is a sure and certain means of educating the masses in our villages and supplying our hundreds of loyal village school-masters with useful and accurate informations which they in their turn may disseminate among the illiterate in favour of law and order. Besides, the school-going population may be offered through these educational journals sound counsels and valuable suggestions for social service and patriotic activities in which they may engage themselves without coming into conflict with the police on the one hand and without falling an easy prey to the violent speeches and destructive influences of the political agitators on the other. The school and college magazines can achieve these ends if they are liberally supported by Government with patronage and funds so as to enable them to appear more regularly and frequently than at present and to make themselves accessible to every school-master in the primary middle and high schools of the division. Money spent in this direction would be a profitable investment and bring back to Government a rich harvest of goodwill and loyal services from the simple and unsophisticated multitude on the country side.

It may be said that Government funds are not available for the improvements suggested above. While the

limitations of the resources of the provincial exchequer are too well-known, especially in these days of retrenchment, and while endeavours should always be made to raise subscriptions from the local public for night schools, magazines, exhibitions, tournaments and excursions,—contributions which are often raised on such occasions, thanks to the energy and perseverance of the sub-divisional Deputy Inspectors of Schools,—one cannot help pointing out that the expenditure on such items as the improvement of the pay and prospect of our teachers and Inspectors, the encouragement of games and physical trainings, excursions and tournaments, educational journals and the like, is almost a political necessity of no less importance than the expenditure on the police and the military. It is now recognised by executive officers in the district or sub-divisional headquarters that the sporting and scouting activities of our school boys helped a great deal in creating a peaceful atmosphere and dispelling the gloom of the situation due to communal disturbances. To quote from an educationist of this province, “the clouds on the horizon of India can be soonest and easiest dispelled by the friendly rivalry and intercourse on the field of sports.” To spend more money on such aspects of education as lead to national efficiency and generate peace and goodwill is to prepare the ground for a much lesser expenditure on the police and jail administration and even on the upkeep of the army and the navy in the future. The present policy of our spending lavishly on protective and curative measures by curtailing expenditure on the constructive and the preventive is like trying costly experiments on educating the mentally deficient at the expense of the proper training of normal, healthy and growing children.

Speaking of “cementing the bonds of the Empire,” an eminent writer in the “Educational Supplement of the Times” says, “These are neither the bonds of constitutional

law nor of economic ties, but the unifying principle that binds the family of nations in the British Commonwealth is mutual knowledge and its offspring understanding. The more we get together, the happier we shall be." It is through education, sound and efficient, that this bond can be strengthened and it is by liberal grants from Government funds on such education that this bond can be made to endure.

The past is truly regarded as the father of the future. In the words of Dr. Stanley Jones, an American Missionary preaching in India, "Gandhi's movement in its failure left a new spiritual deposit in the mind of India." Let us hope that the 'new spiritual deposit' will manifest itself in a greater awakening in the Government and in the people to the needs of educational improvement and in a new orientation of the field of education with a view to making it yield a richer and healthier crop of human character and personality. The future custodian of the nation's finances must recognise to the full that there are serious reasons of the State which make it imperative to increase and not to curtail the commitments and allotments on educational expenditure.

V. INDO-BRITISH CULTURE AND CULTURES OF THE VALLEYS

I

The history of Education and Culture in Assam represents in a nutshell the History of Education and Culture in India. For, what is true of Assam is true of India. Just as India is regarded as an epitome of the World, so is Assam truly an epitome of India. Assam as well as India is rich in the wealth of variety of races, religions, languages as well as manners and customs that differ from each other in different parts of the Province. The flora

and the fauna of Assam have special characteristics of their own. The mineral resources lying hidden under the various strata of Geological formations in Assam will compare favourably with those of any other parts of India. A student of Anthropology and Sociology will find in her hills and plains a large variety of interesting specimens for a scientific survey. Similarly a Botanist, a Zoologist, a Geologist, a Meteorologist and a Mineralogist will find here a vast and rich field for exploration. A Geographer may profitably occupy himself with study of the surfaces of the earth represented in her hills and dales, in her rivers and *haors*, as well as in her abundance of rainfall at Cherra and in her innumerable places of Historical and Antiquarian interest, including holy shrines that have long been places of pilgrimage for Hindus as well as Muhammadans. Not to speak of a diversity of religions and languages among the aborigines and hill tribes,—the Khásis, the Jaintiás, the Lushais, the Garos, the Nagas with their sub-races represented by the Angamis, the Aos, the Semas and the Lhotas, the Manipuris, the Mikirs, the Kukis, the Daflás, the Miris, the Kácháries and the rest, the Aryans of the Caucasian and the Mongolian variety have penetrated into the interior of Assam and left traces of their varied culture on the History and Literature of the Province as well as on the artistic and architectural ruins which have been preserved to this day with great care. The Epic and *Purána* literature of ancient India is rich in legends and mythological stories, with which many of the Historical places in Assam are still associated. The empire of Kámrup and Prágjyotishpur with its capital hallowed with the sanctity of the temples of Kámákhyá and Umánanda, of Vashisthásrama and Aswaklánta, as well as the city of Tezpur associated with the king Bána and princess Ushá, and the tanks of Sibságar and Jayságar with monuments of the ancient Ahom Raj,—these and other glories of antiquity present a wealth of

variety of probable facts and details to be collected and woven together into a real living History of India with the help of the *Burunjis* of Assam. Unfortunately in the absence of modern education the value and importance of Assam as a culture zone and a rich mine of Historical and Antiquarian studies and also as a region giving promise and potency for researches and explorations on Geology, Botany, Zoology and Anthropology would have been ignored. Herein lies the significance of the foundation of the two Government Colleges in Assam.

These Colleges form the golden link between Assam and the rest of India. The History of their foundation connects itself with the establishment of British rule in India and the consequent spread of western culture in this country. Let us have a peep into the mysteries of the Divine Hand that has sought to bring together the enlightened people of the British Isles and the cultured races of India, and thereby moulded the destinies of the two great nations of the Earth, one from Europe and the other from Asia, with a view to the development of a new culture and civilisation for humanity. The evolution of this new type of culture as a product of the combination of eastern and western education in India may be traced back to the days of Raja Ram Mohan Roy, who is rightly known as the father of Modern India. He was indeed the pioneer of the dissemination of modern education with all the benefits of western Sciences and Philosophies in this country. But it must be remembered that Raja Ram Mohan Roy was at the same time a great savant of the East and was a profound scholar in Arabic and Persian and had the unique distinction of combining in himself a Vedantist Hindu Pandit and a *zuberda*st Maulvi. His acquaintance with all the branches of oriental culture pre-eminently fitted him for the task of assimilating the best and the highest in

occidental civilisation without losing his mooring on the oriental culture. Indeed he tried to restore India to the position of pride and glory, as the crown of the East and the jewel of Asia, that she once occupied in the ancient world. But the Raja was far from being blinded by his patriotism and dazzled by the glamour of the Hindu period of the history of India with a glorious record of her achievements in the times of the *Vedas*, the *Upanishads*, and the *Gītā* as well as the great Epics and *Purāṇas*. He recognised the supreme value of Islamic culture as well, and his religious inspirations owed a good deal to the monotheistic fervour of the *Quoran* and other Islamic scriptures. The new culture generated in India by the devoted labours of Raja Ram Mohan Roy, David Hare, Iswar Chandra Vidyasagar, Prince Dwarkanath Tagore, Rajah Radha Kanta Dev and others, and under the fostering care of wise British administrators was the fusion of modern and ancient, of Western and Eastern and of the Hindu, Muhammadan and Christian cultures. We may designate it as Indo-British Culture in the absence of a better term. A dominant note struck in this new culture is the recognition of equal importance and value of the Indian culture as represented in the Hindu and Muhammadan civilisations of the ancient and the middle ages and the British culture representing the positive Sciences of the West and the manners and morals of Christian Europe and America in the modern age. This Indo-British culture has manifested itself in the different Universities of British India, especially in the University of Calcutta; and the Bengalee people were perhaps the typical representative of this culture during the second half of the Nineteenth Century. The fruit of this culture is sure to endure through ages and centuries in the midst of political and economic changes that may affect the relationship between British India and the European countries. It is in the line of the evolution of

this Indo-British culture in the North-East India that the Murarichand College and the Cotton College were established in Sylhet and in Gauhati respectively in the beginning of the Twentieth Century.

When English education was first introduced under the patronage of Calcutta University, Assam had no other alternative than to send her youths to Calcutta for collegiate and higher education. This did not mean any indignity to Assam, because Calcutta was then the centre of light and leading for the whole of India, being the *metropolis* of the Indian Empire and seat of British Government in India. If we picture before ourselves the origin and growth and gradual unfolding of Indo-British culture in India, we shall find that the products of the Calcutta University held a position of honour in the educational institutions all over India during the last century. India in particular was highly indebted to the brilliant scholars of Calcutta University who held aloft the torch of culture and learning and carried the same from the centre to the circumference throughout the length and breadth of Hindusthan. It would not be far from truth to maintain that Calcutta University made the largest contribution to the development of Indo-British culture in upper India, and that intellectual products of Calcutta held prominent positions in the universities of Allahabad and the Punjab during the first two decades or so of their history and foundation. The Indo-British culture was primarily of an Anglo-Bengali character (not in the sense of Eurasian admixture but of British-Bengali Union) at its inception so far as Northern India was concerned. The Bengalees were the first to be intoxicated with the wine of western culture and they greedily assimilated all the virtues and even the vices of British culture and traditions. Bands of England-returned youths of Bengalee families enthusiastically carried the germs of English Literature and Art to remote corners of

their own Province and beyond. With the light of British learning they also disseminated the new virtues of patriotism and nationalism imported at the time from the British Isles. These scholars and educationists of Bengal migrated to other parts of India, including the Punjab and the United Provinces, with a view to spreading English education and along with that, British culture. This view will be substantiated by the facts that the Colleges of Lahore and Allahabad and even of the native states like Kashmir, Patiala, and Indore were manned by Professors and Lecturers mostly educated in Calcutta or under the Calcutta University, and that among the Vice-Chancellors and Registrars of Universities, old and new, started in Northern India, viz., Lahore, Lucknow, Agra, etc., will be found distinguished citizens of high standing coming from Calcutta or educated therein. This feature of the Anglo-Bengali type of Indo-British culture may be studied with profit by those who want to acquaint themselves with the history of education and culture in Modern India, including that of the political and industrial upheaval in this country under the British rule.

Assam was not slow in adopting and assimilating the new current of ideas flowing along the channel of Anglo-Bengali or Indo-British culture. The Murarichand College was the first to be started in Sylhet, thanks to the liberal and magnanimous donations of Raja Girish Chandra Roy, and the doors of higher education were thereby thrown open to the sons of the Surma Valley. The members of the Assam Valley were long satisfied with the education of their sons in Calcutta. But it was both expensive and inconvenient for the Assamese youths to study in Calcutta Colleges, where they were treated more or less as strangers and where there was every danger of their losing touch with the soil and being robbed of the sublimest and deepest fruits of their own culture and traditions. Of course, it

could not be denied that Calcutta had much to offer by way of advantages of wider outlook, cosmopolitan sentiments and sporting activities and social entertainments. It is therefore not to be surprised at that when the proposal of establishing a college at Gauhati was first mooted, an enlightened and influential section of the Assamese community expressed sincere doubt as to the value and utility of an institution for higher education here away from the metropolis of India, which was the centre of light and culture in those days. They even went to the length of suggesting that the Government of Assam might be approached with a request for the grant of a number of stipends for the Assam Valley pupils proceeding to Calcutta for higher education. However, this view did not find favour with the majority, and the Cotton College came into existence. Several quinquennia have passed since this momentous step was taken, and who will deny that the expectations of the original founders and organisers were amply fulfilled by this Institution, which has not only been instrumental in producing generations of graduates who have gone to swell the rank of the lawyers, doctors, engineers, planters and businessmen and pioneers of commerce and industry in the Valley, but also served to foster in the youths of the Brahmaputra Valley the British virtues of justice and fairplay and other sportsmenlike qualities which are considered so essential to developing the spirit of citizenship in our people? What is more, it has helped in generating a sense of self-respect in their hearts and legitimate sense of pride in their breast for Assamese culture and for their national history, literature, folklore, the manifestations of which are visible in three prominent Institutions, *viz.*, Kamrup Anusandhan Samiti, the Nārāyaṇī Handiqui Building for Antiquarian and Historical Studies, and the Assam Students' Literary Club. Their hankerings and aspirations for developing indigenous Arts and

Industries and the natural resources of the Province along with the promotion of culture that is peculiar to the Brahmaputra Valley are finding expressions in a number of Students' Conferences, Literary Conferences, Exhibitions etc., as well as in a persistent demand for the establishment of a University with its centre at Gauhati, of which the nucleus is already provided by the Cotton College.

II

The cultural history of India has always developed in close association with mighty rivers like the Indus, the Ganges, the Jamuna and so on. The first cradle of civilisation of India lay in the Valley of "the Five Rivers," from which the name of the Punjab is derived. The very name 'Hindu' is derived from the name of the river *Sindhu* or Indus. Each river valley gave birth to its own characteristic civilisation, and strangely enough the culture of the same valley has differed from age to age according to the changing life of society and the people who inhabited in that valley. For example, the culture of the Indus Valley in the Vedic and the Upanishadic age presents the spectacle of sacrificial ceremonies with assemblies of learned scholars for philosophical and religious discussion, the worship of the Nature-Gods, and speculations on the nature of the soul, etc. In contrast with the Vedic culture there developed the culture of the Sikhs in the same valley four thousand years later. Guru Nanak and his followers gave birth to the Sikh religion and the Khalsa cult of the Akālis, which, while continuing the monotheistic element and the spiritual devotion of the Vedic times introduced certain new elements of physical training and military discipline and moral spirit that showed undoubted signs of the stamp and influence of Islamic culture.

Similarly the culture of the Jamuna Valley has played an important part in the history of India. Originally springing from a pastoral people characterised by vigour and valour, living a healthy and happy life of robust optimism in the pasture lands of Brindāban, this culture, fostered among the cow-herds of the Jamuna Valley, developed into a mighty spiritual force associated with the Krishna cult with its traditional mode of physical and moral culture leading to all-sided perfection. A romantic element was added thereto by the rural poets with their sweet songs and lyrics about the Gopas and the Gopis cultivating love and fellowship among themselves as well as towards Krishna. The whole story of Brindāban culminated in the beautiful picture of Rādhā, forming an ideal heroine and centre of pastoral idylls in the hands of the country minstrels all over India even to this day. But the scenery is changed when one comes to the urban life and culture in the cities of Mathura and Delhi and Agra on the same Jamuna. The pomp and splendour of modern civilization would be cast into insignificance by the capitals of the Pāṇḍavas and the Kauravas at Indraprastha and Hastināpur (old Delhi), as described in the Mahābhārata. The sad contrast between the *Brajalīlā* and the *Mathurālīlā* of Sree Krishna will remind one of the perpetual struggle between the vision of love and romance of the irresponsible youths, on the one hand, and the fierce struggle for existence, problem of bread and livelihood presenting a conflict of duties for the men of the world facing trials and temptations in individual life and confronting political and economical battles to be fought in the national life, on the other hand. Leaving aside the myths and legends of the Purāṇas and Epics and coming down to historical times, again, the Delhi of the Moghal Bādshās with its Kutub Minar and Mati Masjid and the courtly splendour, and the Agra of Shah Jahan with its

glorious Tājmahāl present before us a quite different spectacle of culture and civilisation of the Jamuna Valley.

The Gangetic Valley, too, has been associated with hoary traditions from the times of the Rāmāyana, which narrates the descent of the river Bhāgirathī (the original name of the Ganges) from the heaven of Himalayan heights for the restoration of the life of the sons of King Sagara, who were reduced to ashes by the wrathful curse of a sage, Kapila. The shrine of Haridwara with its Rishikulas and Gurukulas, the city of Benares with its temples and Universities, Gaya, Patna or the Pataliputra, associated with the Buddhist culture, Navadvipa, the seat of learning with the memories of Lord Chaitanya or Gauranga, famous for Logic or *Nyaya* as well as for *Bhakti* cult of his Vaishnava followers, are a few of the instances of the culture of the Gangetic Valley.

So with the cultures of the Surma Valley and of the Brahmaputra Valley. Each of these has developed a distinct type of culture associated with Mahāprabhu Sree Chaitanya Deva and Mahāpurusha Sree Sankar Deva respectively from the middle ages (Fifteenth Century of the Christian era at the latest).

So far as the cultures of Sylhet and the Surma Valley are concerned, this much at least may be conceded that although Sylhet was a part of Bengal, and ethnically and linguistically the people of Sylhet belong to the Bengali race, the political and geographical association of the district with the province of Assam since the 'seventies of the last century has been rather fruitful. Thanks to the wise administration of education, the products of Sylhet had made substantial contributions to the building of Indo-British culture and its special variant, the Anglo-Bengali type. The names of the late Bipin Chandra Pal, the late Tārā Kishore Chaudhury (Śānt Dās Babāji), Dr. Sundari Mohan Das, Pandit Sita Nath Tattva-Bhushan,

and the late Rama Kanta Roy may be quoted among those who have risen to all-Bengal and even all-India reputation as leaders of life and thought. Students of the M. C. College, Sylhet, have brought reputation to the province by securing honoured places (First Class First and so on) in the University of Calcutta. All these brilliant results go to the credit of the Government of Assam in the Education Department. Gauhati is in no way inferior to Sylhet so far as the achievements of the Cotton College students are concerned. The brilliant distinction of some of her students in the University Examinations as well as the victories won by her students in the field of sports and debates with those of the M. C. College and other colleges of Calcutta and Bengal point to a bright future when the culture of the Brahmaputra Valley will gain a new connotation and secure a high place for the Assam Valley in the intellectual republic and among the progressive races of India and Asia. Who knows that a time is not coming when the Anglo-Assamese culture will win recognition as a unique contribution to the current of Indo-British culture ?

VI. *The Riddles of Life in the Sphere of Education*

Of all the nation-building Departments of the Government, the Department of Education is the most important, and its measures have the most far-reaching effects on the life of the nation. That is why an eminent statesman is reported to have said that he did not care who ruled the country and who controlled the treasury, so long as the administration of the education of the people was left in his hands. Future of mankind, says Victor Hugo, is in the hands of teachers. Educators of a nation must be its natural leaders, 'Gurus,' preceptors and masters in all respects. It is our bounden duty to consider how to solve the riddles

of life in the sphere of education. What to do? What to know? What to hope for? These are the fundamental questions that every man and woman must answer individually and collectively. Teachers are expected to provide answers thereto.

When we look around us and read the reports of so many Congresses, Conferences, and meetings of Associations and Clubs going on throughout the country and all round the year, we are constrained to enquire: What is wrong with the world? What ails modern men and women? Why do they put their heads together so frequently, and talk and discuss problems that seem to defy solution and even baffle all attempts at a satisfactory understanding thereof? There are two apparently contradictory ends that seem to lie at the back of our mind, when we meet in such conferences. One is enjoyment and the other is employment. Paradoxical as it appears, both these ends are mutually dependent and supplementary. We all wish to enjoy life, and education is essential to the attainment of true happiness, and it is through education alone that we can hope to open the doors of aesthetic culture, appreciation of poetry, music, painting and all that sweetens life and adds charm and grace to the dry and dreary business of living in this world. And yet how can we enjoy life so long as there is unemployment, so long as we fail to secure for each individual and each family the minimum of daily bread and subsistence allowance? Employment and occupation, a vocation and a profession are, therefore, indispensable means to enjoyment; and here also it is education and education alone that can provide the *sine qua non* of success in life, of a prosperous career in the world.

Let us consider how education can prepare us for enjoyment as well as employment in life. This is the essential task which must engage the attention of all

teachers and educational workers. We hear so much about vocational and technical education and of agriculture and industrial education, also of moral and religious education. Can we find a suitable method or scheme of education that combines the requisite materials for all these kinds of training? Scouting is an art and method of training which seems to fulfil the purpose of moral and religious education, as well as vocational and technical education, of all-round culture and harmonious perfection of all that is best and noblest in human nature. Through its laws and promises, through its proficiency badges and first class and second class tests, it makes our boys self-reliant and self-respecting and self-helping, and trains them into healthy, happy and useful citizens. As the number of Scouts and Cubs in our schools cannot be increased unless we have a much larger number of trained Cub-masters and Scout-masters in the province, I have made an effort in my humble way to infuse the scout-spirit and to impart something like scout-training through my schemes of (1) The League of Welfare introduced in some Sub-Divisions of Sylhet, and (2) The Schoolboys' Recreation Club, meant for all grades of schools in the Surma Valley and Assam. The object of both the schemes was to keep our boys healthily, happily and profitably engaged, in and outside class-rooms, through cultural activities, including songs, recitations, story-telling, speech-making, discourses on travels, biographies of great men, epic and mythological narrations, tests on general knowledge, library reading, observation, recognition, memorising, drawing, arts and handicrafts, exhibitions and excursions as well as games and scouting, etc. I have also prepared a similar scheme in a modified form suited to college students for the extra-mural Culture Competition, which was first experimented in the Cotton College, Gauhati, so that it may apply to all students of the post-Matriculation stage, as well as to Rovers and pupils of

technical schools (Weaving, Agricultural and Medical). The League of Welfare may very well be tried in connection with the village reconstruction works, uplift of rural areas, and Red Cross, Maternity and Child Welfare works and other patriotic services. The best way to begin with will be to organise Rural Service Training Camps on the lines of the training Camps run by the Y. M. C. A. of Madras and Mysore every year at Bullabhpur and Coimbatore. No education of our young boys and girls should be considered complete unless it includes training in rural service, promoting recreation through indoor and out-door games, elementary knowledge of the diseases of cattle and how to remedy them, hygiene and sanitation in rural areas, poultry farming and bee-keeping, agricultural and industrial outlook. Co-operation of all the nation-building Departments will be needed for running such training Camps, *viz.*, the Departments of Education, Public Health and Medicine, Agriculture and Industry, Co-operative and Veterinary.

Reading, Writing and Arithmetic—3 R's as they are commonly called—are no doubt the foundation of all our Primary education, but this foundation is always insecure and ineffective unless we keep in view the goal of all education, which may be represented as 3 C's, *Viz.*, Conduct, Character and Cash, or 3 M's, *Viz.*, Manners, Morals and Money. Learning without earning is like scouting without outing. Education must lead to employment, and this is possible when our boys will be trained in an atmosphere that makes them happy, healthy and useful. In other words, efficiency and enjoyment must go together in our schools. For this we need a special mode of culture or '*sādhana*' for our teachers, who must have a new outlook on their life and mission, a new sense of responsibility for the discharge of the duties proper to their vocation. Mere talks or debates will not do. We must be prepared to put forth our best energy, effort and endeavour and strenuously

exert ourselves and persevere patiently till the goal is achieved. Nothing worth having can be secured without pain and sacrifice on the part of the workers. There is real pleasure and enjoyment in our works, coming as we do in touch with angels fresh from heaven in our everyday task, nurturing these plants, letting in more and more of light and air, of sunshine and dew-drops for the gradual unfolding of these germs of life divine. But we must approach these tasks in a worthier spirit than that of a ' *Māli* ' or a gardener, and treat the young souls in our charge as more sacred than plants bearing flowers and fruits. We need all the sanctity proper to a Priest in the temple of learning, the spirit of service and sacrifice, of self-control and self-restraint, of humility and devotion, tender care and delicate nursing, to be able to do our duty by these sons and daughters of God, whose servants we are and from whom we get our reward in the form of bliss and blessedness over and above the petty wages that we earn from our mortal employers.

Now what is the central truth of the universe and the kernel of reality in human life? Is it not bliss, joy, delight, happiness—' *Ānanda*, ' as the seers of the Upanishads proclaimed? " It is verily from joy and joy alone that all these beings spring, it is by joy that all beings, when born, are sustained, and it is to joy that all things in the end return." How does this joy in the heart of things manifest itself? Is it not in love and beauty, in the noble art of living and dying to the self, in living for and serving others, in giving of our best for the betterment of our fellow-men? How to love and to be loved, how to discover and enjoy beauty in all things, how to do well and be well, that is the secret of the revelation of joy for the teachers and the taught. To live *happily* we must live *healthily*, have a strong physique and a sound mind, and that means, we must live *intelligently*, *rationally*, under the sovereignty

of reason, or rational *self*. This is the essence of *spiritual life* or a life in 'Ātman,' self-possessed, self-conquered, perfectly established in 'Swaraj' or Self-rule. The Kingdom of heaven that was preached in the Gospel of Christ is the same *spiritual* home of the real self of man that was upheld in the Upanishads. This is evident from the golden saying of the sage Yājñavalkya, which reminds us of the Socratic dictum: "Know thyself." "Ātmā (self or spirit) is verily to be seen, to be heard and to be meditated upon. It is indeed by seeing, hearing, meditating on and knowing the self (Ātman) that everything is seen, heard, meditated and known." Does it not remind us of the exhortation of Jesus?—"Seek ye, first, the kingdom of heaven and everything else shall be added unto thee." How is this Self to be known and realised? By love. As the *Rishis* clearly and distinctly assert: *Ātmānam eva priyam upāsita*. "Verily, the Self is to be worshipped as the beloved." Why do we love our parents, wife and children? Why do we love our cattle and wealth and all other worldly possessions? The answer is, it is not for the sake of the son, or the wife, or cattle or wealth etc., that the son or wife or cattle or wealth is dear to us, but it is verily for the sake of the self that all these things are dear to us." This Self-love is not to be mistaken for love of our private self, or personal self, which leads to selfishness or egoism. It is the love of God that brings us in union with the rest of the universe, that makes us love all the creatures of God, and fills our heart with a flood of joy that makes us dance in tune with the Infinite. The eternal music of the soul and the music of the spheres can be enjoyed only by those who are one with God in knowledge, love and service, whose only prayer is: "Thy will be done!" and "Thy Kingdom of Heaven be realised on earth!"

All education, therefore, resolves itself into an endeavour to know and understand and obey the will of God,

as manifest in the laws of nature and in the rise and fall of nations, in the intellect and conscience of the prophets and apostles and saints, and in the lives and examples of the heroes and great men in human history. Nor is education limited to the sphere of knowing and willing alone. It must embrace the life of feeling as well. We must learn how to enjoy beauty in nature and in mind, to love all that is holy and noble and beautiful. For to realise beauty is to love the object that reveals beauty and to love is to enjoy, to find joy in the thing loved. "A thing of beauty is a joy for ever," as the poet says. To educate a child means to enable him to love worthily, to enjoy worthily and to discover the hidden beauty that forms the innermost core of all things. All our poems and songs, hand-works and artistic decorations, all our furniture and equipment in the class-rooms must be so designed as to develop the body, mind and spirit of the child, to open its eyes and ears to the aesthetic and moral qualities of men and things, in other words, to train his senses and limbs and organs in the most efficient manner, so that the "sixth sense," which is generally dormant in most human beings, may become dominant, and the "windows of the soul" may be thrown wide open and the life of the spirit fully awakened. The effect of such an education will be to make of our life on earth, our home, our family, our community, and last but not the least, our state, a veritable Kingdom of Heaven, or temple of the living God.

Promotion of culture, rather than advancement of learning, should be the goal and the motto of such an education, which must include a wider outlook, a more refined feeling, a sounder and more delicate aesthetic appreciation, a deeper sympathy for suffering humanity and a kinder care and treatment of the animal kingdom than is provided for in our present-day schools. A keen interest in social welfare, improvement of health and

sanitation in rural areas, mass education through night schools, reading rooms, lantern lectures, agricultural and industrial exhibitions, encouragement of traditional avenues of instruction and enjoyment like '*Ojhāpali*,' '*Bihu* dance,' '*Kathā*' (or '*Kathakātā*'), '*Bhowna*' and '*Jātrā*' performances etc., will have to characterise our educational institutions. General knowledge test is happily becoming the order of the day, and we have books written on the subject not only in English but also in vernacular, (e.g., a Bengali publication recently put in the market, "কে, কি, কেন, কবে, কোথায়," i.e., "who, what, why, when, where,") and I have no doubt similar books will be brought out in Assamese in the near future. Mental efficiency tests are being carefully prepared by expert Psychologists, and it is desirable and necessary that our teachers should be made acquainted with the latest results of such experiments. Researches are being made by scholars into the origin and growth of languages, literature and art and of morality and religion, and a flood of light is being thrown into the darkest corners of the history of the human race and culture. We must have adequate agencies—journals and periodicals, libraries, and publishing enterprises—to bring our army of vernacular teachers in touch with these up-to-date currents of modern knowledge and thought. Teachers of High Schools and Inspecting Officers, who are trained in methods of education and expected to be familiar with literature on special subjects, may help in creating the field and environment for such studies. The promoters and supporters of education will be rendering valuable services to the country if they co-operate in producing a vernacular literature for the diffusion of all-round knowledge and culture among the student population and also for the enlightenment and illumination of the masses. May we not expect the dawning of a new age of culture and enlightenment as a result of our deliberations in these conferences year after year?

Special stress must be laid in these days on the dignity of labour and on the value of handicrafts as important factors in character-building. Agriculture is the most staple industry in our country, and on this depends the livelihood of three-fourths of our population. It is, therefore, nothing short of a criminal offence to neglect this industry in preparing our boys for examinations or cultural ideals during their school life. I would insist on every boy and every girl in our school doing something with their hands in touch with the soil, be it in dressing earth in the school gardens or in the kitchen gardens attached to their homes, or in ploughing and cultivating lands in the village farms, or making toy fruits and vegetables with clay in the school compound. Our pupils must be taught to regard Mother Earth as too sacred to be despised as untouchable. It is admitted by all that the training of the eyes and the ears and other senses as well as of the hand is helped by instructions in arts and handicraft apart from their utility in giving our scholars a vocational bias. But more valuable and more useful than the sense-training is the spiritual and cultural out-look that is generated and facilitated by the manual labour in connection with gardening and handi-works. Agricultural and gardening works bring our young learners in touch with nature and give them plenty of fresh air and sunbath in the open fields, and thereby add to their vitality and vigour of health. In planting trees and sowing seeds of fruits and vegetables in fertile grounds, properly cultivated for the purpose, and in watching the slow but sure growth of the buds and leaves and gradual unfolding of the life of the vegetables or plants from day to day, they learn the secrets of life in all its mysteriousness and godliness. It is not without reason that the most glorious civilisation of ancient India was nurtured in the forests and hermitages, with gardens and pasture lands, associated with the grazing and tending of cattle, which

was looked upon as a most sacred duty by the pupils practising Brahmacharyya in the houses of the *Rishis*, who were versed in all the Sciences and Arts of the Vedic culture. It is also a recognized fact that the sons and daughters of peasants and cultivators lead a very simple and innocent life of moral discipline, and the virtues of purity, self-control, humility and hospitality develop more naturally among these unsophisticated people than in the artificial surroundings of urban areas, where the soul is very often crushed under the weight of conventions and customs that are of a deadening and lifeless character. There is yet another aspect of the significance of handiworks and gardening in our schools. Every art is an imitation of nature, and a participation in the work of creation, which is the greatest and sublimest of all arts. In making something out of nothing, in moulding the materials of earth, wood, cane and bamboo or paper or wool or cloth, according to a pattern or a design, which is but the image of an ideal in our mind, are we not sharing in the glory of the '*Viswa Karmā*,' the great Creator or Architect of the world? No better training could be given in the art of creative activity and in the appreciation of beauty to our pupils than through handiworks and gardening.

Music is another art that needs cultivation in tender age and elevates the heart and the soul of our scholars. It is a divine dispensation that the sweet charm and influence of songs is noticed even in the life of a new-born child. What a poor lifeless desert the home, the family and the society of man would have been but for the nursery rhymes, the festive songs and the folk dances that purify our atmosphere and give us the taste of heavenly joy in the midst of the toils of our daily life? The educational reformers in every country are realising the supreme value of musical instruction in schools. Shall we be lagging behind in this respect?

One of the problems of modern education and modern life is how to utilise the leisure hours of our youths and citizens. The scheme of training in handiworks and gardening and music is best calculated to solve this problem. An idle man's brain is the devil's workshop, and the more we keep our boys and girls healthily occupied in arts and handicrafts, in hobbies of gardening, music and social entertainments, the farther will they remain from the evils and temptations of life. We have already noticed that enjoyment and employment should form the two poles of heaven and earth in the new system of education. Handiworks and produces of our gardens, as shown in our educational exhibitions, serve as the connecting link between the Divine and the human, being the source of joy unspeakable and at the same time preparing the mind and the body with the senses and the hands for the living wages and the career in the world. I would suggest that the attention of the teachers in charge of handiworks should be directed to the making of toys for children, and also to the production of time-saving devices and apparatus for use in our schools as aids to class lessons. The value of the exhibits should be judged by the simplicity and naturalness of the works, by the facility they afford to the pupils in learning their tasks for the school examination and the larger university of life, by the ease and grace and spontaneity with which they can be handled with interest by those for whom they are intended, and by the skill and dexterity that is developed in the makers as well as the users of these handiworks. I am very glad, indeed, to associate myself with the Educational Exhibitions that are often opened in connection with Teachers' Conferences, because of the encouragement it gives to our boys and girls, as well as to our masters and mistresses who are interested in arts and handicrafts.

I need not dwell on the importance of Physical Culture in our schools, because the subject is already receiving

attention under the guidance of our Physical Instructors and teachers trained in Physical Training Camps. Gymnastic was regarded as an indispensable element in the training of Greek citizens and the tradition has come down to the Western and Eastern nations upto the present day. The human body is rightly viewed as the temple of God, and as such it needs regular cleaning and purification as well as the mind and the heart and the soul. But the body is a complex machinery too. We cannot conceive of a motor car being entrusted to a driver who is ignorant of the intricate mechanism, of its parts and who is innocent of the requirements of petrol and water and mobil oil needed to keep the engine of the car going. And yet, is it not a strange anomaly in our educational systems that most of our scholars leave schools and colleges without a proper understanding of the wonderful machinery of the body, of which they are in possession from their very birth? Knowledge of physiology and biology, of sanitary science, dietary and hygienic principles, and of sex psychology is essential for every future citizen of the world. Health and strength of the physique, which is the foundation of a strong mental and spiritual life, must ever remain a supreme concern of the educationist, who, of all persons, must realise what a valuable asset and profitable investment this human body is, if proper care is taken thereof. No one will be ready to part with a single organ or limb of the body for *lacs* of rupees. Will any boy agree to accept the kingship of a country for the pair of eyes that he has received as a free gift of God? Let us therefore be particularly keen on our interest in the physical welfare of our pupils. It is gratifying that the organisers of Educational Conferences generally include mass drills and athletic competitions in their programme in order to encourage this vital aspect of education.

I must now conclude with a few words meant for the large army of teachers as to the spirit in which they have

to work in the educational vineyard. We cannot teach our boys how to clean their body, purify their mind and illumine and elevate their soul unless we set before them the example of a clean body, clean mind and clean soul, clean in word and deed and thought. We have to keep the living machine of ourselves in complete order, with our eyes and ears and every limb and organ perfectly in command, with an absolute control over our tongue and temper. Thus alone can we develop in ourselves and in our pupils an intellect as sharp as a knife, a will as strong as iron and yet a heart as tender and delicate as a flower.

Our teachers have their rights and privileges, and it is proper that they should be fully conscious of their rights and privileges and try to extend them and strengthen them and assert them through conferences. But we must be equally, if not more alive to our duties and responsibilities as well. What are the rights and duties of teachers? To know ourselves, to recognise in our inner life the play of love of the Infinite, to regard ourselves as the servants of the Lord, who is the Creator and Preserver of our life and of the universe, to realise that He is with us, above us, around us, in and outside us, that we live, move and have our being in Him, that He is the life of our lives and the soul of our souls, that "from Him we come and to Him we go"—is not this the supreme right of man, the right to know Him, love Him, serve Him, and to establish an inner relationship with Him in our daily life through our transactions with the parents, brothers and fellows in service? Is it not our supreme duty to serve Him and His children—the men and women as well as the sentient creatures? A great devotee has sung in a beautiful hymn : "How great is Thy mercy on us, O Divine Spirit, that we have known Thee as our Mother; what a supreme right we have earned by knowing Thee, namely, the right of calling Thee as Mother, the right of serving and labouring

and living for Thy sake in this world, the right of shedding tears at Thy feet in repentance, the right of hiding our face in Thy breast in shame and sorrow at times of transgressions and afflictions ! ” Indeed this is the highest right of mankind and the supreme duty of men. Let us, teachers and educationists, realise the glory of this right and duty. Let us endeavour to impress on each child whose destiny is placed in our hands, that he or she is a son or daughter of God and to know Him, to love Him and to serve Him is his or her birth-right and the highest prerogative that he or she must honour and uphold and prize and value.

As I perform the duties of the President in a great gathering, I feel in all humility and sacredness that is in me, that we are here instruments in His hands. He is the President of all Presidents, the King above all Kings, Who utilises each of us as His agent for doing His will, for bringing about the kingdom of righteousness, on earth, of peace and joy and love. He is our Maker, Master, and to Him must we bow. As a poet has sung : “ All gatherings and meetings are fruitful only then and then alone, when Thou takest the seat of the Chairman.” Our life can be a success only when He takes the helm and steers the life’s vessel across the boundless ocean of the unknown through eternity. Our schools, our homes, our workshops, our fields of labour, our body, mind and soul are His temples. We are here to worship the God of our life, of our home, who is also the Goddess of learning—she is the giver of speech and learning—‘ *Vāṇi Vidyādayini* ’—the Goddess of science and philosophy. ‘ *Veda* ’ and ‘ *Vidya* ’ come from the same root, viz., ‘ *Vid* ’—to know. Supreme knowledge—(‘ *Parā Vidyā* ’) as distinct from lower knowledge (‘ *Aparā Vidyā* ’) is the knowledge of the Supreme Being, the Infinite and the Imperishable, by knowing whom alone we can be immortal. What is knowledge of science and logic worth, if we cannot cross thereby the

streams of death and grief and sorrow, of poverty and sordidness? To be immortal, to be above wants and imperfections, to taste the joy of nectar that confers on us the bliss of immortality—this is the end of knowledge and of life. As I said, the reality of all realities is joy, boundless, bottomless, beginningless and endless joy, from which all that exists is born, by which all that is living is sustained and preserved, and to which all that passes away enters and returns as to its home in the end.

The earth is so beautiful, so loveable, so sweet and so enjoyable, because it has its root in joy. Teachers of our schools have to live this truth, to propagate this truth and to taste and let others taste the joy of life immortal. Thus and thus alone can they recover the position of ‘*Guru*,’ that was theirs in ancient India, of ‘*Guru*’ in the truest and deepest sense of the term, in the noblest and sublimest acceptation of the term, *i.e.*, a *spiritual guide*. It is by this method of spiritual culture that we can rise to the height of rapturous ecstasy that made the *Rishis* of the *Upanishads* proclaim, “Hear, Ye sons of the Immortal, the denizens who dwell in the shining orbs above, I have known that great Spirit, the effulgent light of splendour of the Sun who shines beyond the regions of darkness! It is by knowing Him and Him alone that we can overcome death; there is no other way.”

[শৃঙ্খল বিশ্ব অমৃতস্ত পুত্রা আ যে ধামানি দিব্যানি তদ্ব্যুঃ ॥

বেদাহমেতং পুরুষং মহানুমানিত্যবর্ণং তমসঃ পরন্তাৎ ।

তমেব বিদিত্বাহতিমৃত্যুমেতি নাত্মঃ পশুঃ বিজ্ঞতেহয়নাং ॥]

This is the only way to salvation—social, political, moral and religious. This is the only motto worthy of being followed by the teaching profession as well as by all who are devoted to the service of God, the King and the Country

The prize-distribution is often the culmination of educational functions, and its worth and significance should

be realised by all. It may be said that the value of the prizes is insignificant; the price of the books and the inkpots, pencils, pen-holders, note-books and papers that are awarded as prizes may not be worth more than a few annas, but they embody the mark of public approval and appreciation accorded to prize-winners for their proficiency, and these encourage them in their efforts towards further achievements in the same direction. By selecting a boy or a girl for a prize, we try to develop his or her individuality and make him or her conscious of his or her self or personality. He or she is made to feel that he or she has a place in the world around, whereon to build the structure of his or her future career or reputation. Education aims at character-building and citizenship, and nothing could be more useful as a means to this end than award of prizes to those who excel in self-expression, in the exercise of their freedom and spontaneity for self-development. This freedom of self-expression is the essence of personality, and on the gradual unfolding of this depends the whole character and career of a boy or girl as a healthy, happy and useful member of the family or a citizen of the state. The prize-distribution may be regarded as the final stage of a competition in which all the school population is fighting for recognition and in which the most deserving are selected for their merit and worth. It is not unlike the election campaign of candidates for the honour of a seat in the Local or Municipal Board or in the Provincial Legislative Council or Indian Legislative Assembly. The boys take the success or failure in examinations or in obtaining a prize as seriously as the adults in their bigger fights and contests. That is why those who win prizes try to retain them and wish to repeat the expression of joy in getting such prizes in future years, and those who are disappointed now are inspired with a resolution to come up at the next chance.

Conferences and Exhibitions are however not to be judged only by the number and value of prizes earned by competitors or awarded by the organisers. There are other sides of such gatherings. The very fact of meeting together and exchanging ideas, comparing notes and profiting by each other's experiences and discussing the merits or otherwise of the achievements of each school, as evidenced in the exhibitions and the demonstration of proficiency of the pupils of various schools, could be regarded as a boon and a blessing. But more subtle and mysterious are the ways of God than our human eyes or ears can see or hear. We know how nature's ways are infinitely more effective and valuable than man's ways. Look at the human body. We eat and drink and clothe ourselves, but how much of it depends on ourselves and what proportion of it is left to nature and Providence of God? We prepare the ground, cultivate the land, plough it, remove the shrub and pricks and hard pebbles, and sow the seed only; but how it germinates and develops into corn, how the fields give us rich harvest, that does not depend on us at all. The great God provides the rain and the sunshine, the light and air, the dew-drops and the moisture of earth that fertilise the soil and nourish the plants. Similarly we take food, but who grows the paddy, who turns it into rice, who sells and buys it in the market, who does the dressing of vegetables and the cooking of rice, 'dal,' and who prepares milk and butter and cream and sweets, etc., for us? The whole army of peasants, labourers, artisans, traders and manufacturers are engaged in the task of feeding and clothing a son or daughter of man, in co-operation with the mothers and sisters in the family. But this is not all. We simply take rice and 'dal' and curry and mix these with our hand on the plate and put the morsels in our mouth, chew them, taste them and swallow them. Who does the rest? The digestion and the

conversion of the food into blood, flesh and bone and marrow, the building up of the tissues and the nerves of the body, the circulation of blood, respiration and the working of all the internal organs, as well as their care and repair after wear and tear from moment to moment and day to day—all these are the works of the Divine Hand, of the Creator and the Preserver of our life. As is the case with physical health, so is with the mental and spiritual culture of man. We may bring the teachers and pupils together, organise conferences and exhibitions, provide a system of training, with a course of instructions, curriculum and syllabus of studies, frame rules of discipline and enforce them with punishments and rewards. But when all our work of organisation has been done, the inner growth and assimilation of knowledge by the scholars will take place according to the inscrutable ways of Providence; and progress and improvement will be effected by the mysterious laws of the spiritual world which is unseen and invisible. Those who have been at Jorhat where there is electrical installation of houses will notice that the owners and occupants of buildings have simply to pay the electric bills, and enjoy light and fan by switching on and switching off at will. The citizens have nothing to do with the connection by wire, the mechanism of the electric plant or power station and the generation of electric energy or the transmission of the current to the street lamps and the bulbs in individual houses. These are left to the care and concern of the Electric Company that charges fees for the consumption of electric power. The same is the case with the educationists, who have to depend a great deal on the good-will of parents and guardians and the generosity of the state and the liberal donations of the wealthy members of the society and so on. The conferences and their organisers, the teachers and the taught and the public of our country have done what was humanly possible to effect. It is

now left to us to look up to the Great God and His Providence and wait and pray for the grace and blessings that come from on high.

VII. EDUCATION AND RELIGIOUS CULTURE

Modern education is godless and bereft of religion. Divorced from religion, education cannot sustain morality. What are the signs of lack of religion and morality in our educated youngmen? What are the grounds of this state of things? How can the present condition be remedied and improved?

No prayer and worship, no *kirtan* and singing the name and glory of God, no religious rites and ceremonies are practised and performed in our houses, as used to be done on the occasions of births, schooling and other domestic occurrences in the past. Not that the name of gods and goddesses is not invoked when a marriage or *Srāddha* is solemnised; not that Hindus, Muhammadans, Christians, young and old, rich and poor, students and adults, do not celebrate the festivals of Sarasvati Puja and Durga Puja, Id festival and Muharram processions, Christmas and Easter holidays and the like with due *eclat*. But the songs and merry-makings, feasts and external enjoyments take predominance over the mental, moral and spiritual, and the inner significance of these Pujas and festivals and religious rituals is all but forgotten. Faith has decayed and the structure or edifice built thereon is crumbling. Reason and intellect do not find satisfaction in the customary performances of ceremonies that have lost their value and convey no meaning for the youthful. There is thus a conflict between religion and reason, between morality and manners, between conscience and custom. What the heart dictates the head doth not accept, and what the head

approves, the inner voice of the heart shrinks from. This dualism between law and morality, between inclination and duty, has its reactions on the young mind. They choose oftentimes to make a compromise between the two, with disastrous consequences to themselves and to their society. Explanations are invented, devices are contrived to get round the legal and popular sanctions.

Hindus, Muhammadans, Christians, Jews, Parsis, Buddhists and Jainas, Sikhs, Vaishnavas and Śāktas and Saivas—all have come to the same predicament. Children of all religious sects and communities are standing the risk of turning atheists, godless, irreligious, sceptics and agnostics, as soon as they come to the vertex of modern life with its science and art, its culture and civilisation, its education and irreligion. Men have lost faith in the supernatural gods and goddesses, and no spiritual experience of pure and undefiled religion has taken its place. What is needed is a religion wedded to morality and pledged to the devotion and worship of the one Supreme Being, the Sun of all light and joy and love, the one Infinite and Eternal Power that makes for righteousness.

People are questioning the authority of the scriptures, the Vedas, the Bible, the Koran, the Zend Avesta, the Tripitak and the Grantha Sahib and other sacred books. No book religion can satisfy the modern educated youths. It is idle to tell them that scriptures are not myths and fictions, but history containing truths of philosophy and morality, and that these sacred books must be read like interesting stories written for children. It is futile to argue that there is no discrepancy between the words of these Holy Books and verdicts of science. No Theology, no Metaphysics appeals to the minds of our university students. Nor can they stand the hard canons of Logic and rules of Syllogism that regulate and should dominate the process of valid thinking. The age is one of Intellectualism; but

where is the master-mind, the Dictator, who can command the multitude to obey reason, to give free rein to their intellect and conscience? Do we not see around us sanctification of prejudice and superstitions, and deification of the idols of the tribe and of the race, of the market place and the theatre? None but the most vigorous thinkers, most energetic experts in the drill of intellectual exercises, can expect to find God by study of the world's scriptures as well as by the study of Nature and of Man. The masses are not gifted with these powers and are led by emotions and sentiments, for their principle of conduct is feeling. Have our educated youths risen above that?

Reason is no doubt the highest gift of God for mankind but the majority of human beings is led by emotions and feelings, and their reason is swayed by feelings. The task of a statesman or administrator and of an educationist is how to regulate the feeling of the masses in a way that through the healthy activities, physical exercises, and reading of wholesome literature, through innocent amusements and observance of sound morals and good manners, through rational choice of the right and the good in dress and diet and in words and deeds as well as in the outer code of honour, the spiritual principle manifesting itself in the inner voice of conscience and reason may control the feelings and impulses of the masses and get the rightful place of sovereignty in human life and conduct.

Reverence and gratitude are the noblest feelings that spring from the height of our rational nature, and reason manifests itself in such customs, manners, laws and institutions of a tribe or society which develop respect for elders, respect for the children and women folk, respect for the sick and the suffering, for the old and the infirm, respect for one's fellowmen, respect for the creatures, for plant-life and animal kingdom, and these are but different forms of reverence for the Highest, the Supreme Being, as

all things animate and inanimate represent Divinity on earth. This is shown in man's bowing to God, bowing to man, bowing to stocks and stones and even to blades of grass, as exemplified in the motto of Chaitanya, upheld by Vaishnavas : "*līṇādapi sunīchena*"—one must consider one-self lowlier than grass.

Similarly gratitude is another manifestation of the reason and conscience in man, and every race of mankind on earth, as also every language, living or dead, has expressions to indicate the thankfulness of the heart for one's benefactors. The Hindus, the Muhammadans, the Christians, the Jews, the Buddhists, the Jainas, the Parsis and the Sikhs—all have been taught by their prophets and scriptures how to respect and show gratitude to their parents and superiors in the family, to their elders and relations in the society, for the inexhaustible stream of love and affection, tenderness and attention, services and sacrifices, prayers and blessings, that flow from their hearts to the youngest folk, to the children and others who are like children in age and capacity. "I am much obliged," "It is very good of you," "Thank you very much"—such are the expressions that are very common in the vocabulary of civilised men in their daily intercourse with their neighbours and fellows in every land and in every age. Similarly, "Good morning," "Good evening", "Good mealtime" (*Mahlzeit*), "*Namaskār*," "*Pranām*," "Jay Maharajji," "Sat Sri Akāl" and the like are expressions that a man with a sound heart spontaneously articulates to greet or to bow to a fellow man in every cultured and refined society. These natural signs of courtesy and manners, dictated by reason and conscience and sanctified by traditions, seem to be at a discount with the modern youths. Is it religion or education that is responsible for this lack of reverence and gratitude?

Whoever may be responsible, whatever may be the cause, we have to reconcile the conflicting claims of reason and feeling, of intellectual needs and religious aspirations. No education can be sound and perfect that ignores the moral and religious consciousness. Man's spiritual longings, thirst for the Infinite and Eternal, hunger for righteousness, and innermost cravings for the life everlasting must have their place and mission to fulfil in the scheme of things. Providence would not have ingrained this desire to be immortal in the human heart, if the earth were nothing but a passing shadow and our life had no better goal than the cremation or burial-ground. Once recognise that the soul is more than the body and the mind, that the life of man cannot be sustained by bread alone, that the intellect, reason, conscience, finer feelings and nobler sentiments of man have a claim on the educationist, and the need for spiritual training, for harmonising the moral and religious nature of man with his capacity for knowledge and reasoning and for action and service will be admitted. Religion and Education are not opposite forces that repel each other, but they spring from the same root and point to the same end. Culture without faith is barren and faith without culture is blind. Religion gives a nation its morale, its sustaining power in the midst of depression and decay and death. Courage, fortitude, heroism, valour and vigour—all come from man's faith in himself and in the Moral Government of the Universe. Strengthen this bond of faith and religious culture and fellowship in the young souls entrusted to the care of our teachers and the whole nation will be strong and brave, healthy and noble.

II

Let us look into the matter a little more closely and see how religion and education can fulfil the same end for man, *viz.*, self-realisation.

The cause of education has always received a considerable amount of support from the leaders of all religious movements. More than one reason has contributed to this phenomenon. The spirit of proselytisation is certainly one of the motives which lead the ministers and preachers of a new religion like that of Universal Theism to take up educational works, and many of them have succeeded in reaping a rich harvest in this field. A liberal and rational religion, upholding loftier and purer conceptions of God, can strike deep root only in a soil where there is a high level of general culture and a wide intellectual outlook, where the combination of enlightened reason with moral courage gives people the power to fight against superstitious customs and the patience to endure the sufferings and persecutions which come to their lot. Education, therefore, is the hand-maid of religion. Moreover, the influence which a teacher can exert on youthful minds in matters of morality and religion cannot be exaggerated, and in the early stages of the growth of a new religion or social movement every member of that movement considers himself to be a missionary, and every teacher of the educational institutions initiated or organised by its leaders more than supplements the works of professional preachers maintained under them. Again, the calling of a teacher or a professor appeals to the heart of all devout and earnest souls who are poor in spirit and who choose plain living and high thinking as the motto of their life. The path of an educationist is free from those corruptions which generally enter into the precarious nature of the income which besets the path of a lawyer or doctor of medicine. The vocation of teaching gives one more leisure and more opportunity to serve one's own community and to mould the lives of the future generations of young men. Even apart from these worthy motives, every religious body in India regards it as a sacred duty and as an

important part of its philanthropic activities to spread education among the ignorant millions of this country. There is no better way of serving God, Humanity and Fatherland on the part of an Indian than starting schools and colleges, diffusing the light of knowledge in places where the darkness of ignorance prevails. Lastly, the social, political and economical progress of the country, which is inseparable from the growth of religious life, is largely dependent on the advancement of education and every far-sighted religious leader aiming at the perfection and all-sided development of human society needs must identify himself with the cause of education.

We may so extend our definition of education that every home and family in a society and every voluntary organisation under a religious community may be regarded as an educational institution. We are in the habit of drawing a sharp distinction between those organisations which are mainly or wholly intended for the development of moral and religious life and those that are concerned with secular education, *i.e.*, between the various societies and associations managed by a church or religious congregation and the schools and colleges affiliated to a University, as if we could draw a hard and fast line of division between the spiritual and secular consciousness of man, and as if the human mind were made up of water-tight compartments, between which there are no channels of communication. I have not much faith in the so-called efficiency of those spiritual institutions which do not promote the general culture of men and enable them to shine with equal glory in their secular concerns; nor do I believe in the so-called successes of those secular institutions which do not further the moral and spiritual interests as well of the individuals and of the society associated with them.

It must be admitted that there is an intimate relationship between the success of the secular educational

institutions and the efficiency of the family organisations and voluntary associations connected with a religious body. We are apt to forget that, after all, even the value of secular educational institutions depends on the extent to which they are subservient to the spiritual needs of men, and the real test for judging the merits of such institutions is to be found in the measure in which they promote the spiritual interests of society. The chief end of education is the development of character or of the qualities of head and heart which form the constituent elements of a perfected character. The examinations of a University lose all their significance and the courses of lectures delivered in schools and colleges miss their primary function, if they do not sufficiently bring home to the consciousness of each and every student the supreme inner worth and the spiritual mission of his life. Unfortunately we are still far away from that ideal order of things, in which the qualifications of a particular candidate will be judged not by the number of marks that he obtains in the various subjects he takes in his examinations, but by the inner qualities of intelligence, understanding, rational insight, clear conception of things, systematic presentation of thought, concentration, attentiveness, memory, orderliness, cleanliness, patience, self-control, purity, regularity, punctuality and other intellectual and moral virtues, of which the answer-books in the examination hall are mere outward expression. We may imagine that the University examinations are mere reflections in a miniature form of what is taking place on a much larger scale in the higher university of life, namely, the struggle for existence throughout the kingdom of nature. What the biologists term "natural selection" and "survival of the fittest" may not inappropriately be applied to the rational and social life of man; and our educational institutions ought to advance towards that perfect state of things in which a candidate coming out

successful in our university examinations will actually represent the type of individuality which is fittest to survive in the spiritual kingdom. I am alive to the imperfection of the analogy in so far as human souls do not perish in the struggle for existence, and as no soul is so unworthy as to become extinct, but the general validity of the principle here indicated remains, I hope, unaffected.

The educationist and the religious preachers must address themselves to the end of human life and the modes of its realisation.

What is the goal of education? What is the goal of religious life? The goal is the unfolding of man's nature as a perfect angel or denizen of Heaven, as a son of God. Every man or woman is a child of God and needs its divine character to be built up on the materials of his or her birth, heredity, body and mind and soul, as effected by the natural and social environments in the midst of which he or she is placed. Character-building is recognised to be the aim of education, and this is a spiritual mission, and as such, falls within the scope of religious training. There is thus no opposition between true education and true religion. Each must give due recognition to intellect and reason, feelings and sentiment, to desires and instincts of men. Our passions and impulses are the raw materials, out of which is manufactured the fine texture of the human soul. The heaven of religion and the heaven of education are not two worlds that are antagonistic and inconsistent with each other. They are the same world of harmony and synthesis, of love and wisdom and holiness and perfection. Sweetness of music and poetry, fine art, painting and sculpture and architecture, drill and gymnastic exercises, display of handicraft and artisanship, scout-craft and archery, beauty of form and line and colour and sound, the fragrance of noble thoughts and holy aspirations, of heroic deeds and brave acts—all must enter into the tissue of our educational

organism, inspired by the breath of religion. The system of education and religious culture must go together. The motto of both is the worship and cultivation of the spirit of the True, the Good and the Beautiful.

The changes which the religious movements should initiate in the education of infants are nothing short of turning every home into a well-equipped school, and turning every school into a home full of love and affection. This requires a thorough reorganisation of our family and school systems and regular training for our men and women in the parental arts. It is very strange that while we require special experts for managing our industrial concerns and while we are keenly feeling the necessity of technical schools and training colleges for educating our young men in the various arts and handicrafts as well as in the method of teaching school boys, we do not give a moment's thought to the problem of educating our future fathers and mothers in the art of creating and maintaining healthy, robust, beautiful and intelligent children,—an art which is full of serious responsibilities at every step. The difficulty of the task of bringing up children in a large family and of providing them with those elements of knowledge which form materials for their future progress in schools and colleges, can be easily realised if we think that at home the children of different age, taste and temperament have to be trained by two teachers, the father and the mother, who may have different views as regards the development of the children's potentialities and capabilities, and who had not prepared themselves adequately for the task before they were blessed with children. In most cases the parents have not sufficient leisure left to them after the performance of their duties in their respective spheres as the earning member and the household manager of the family, and even those that have do not know how to frame time-tables and devise set tasks for the children during the

twenty-four hours of the day that they have to spend in "school" of their parents. Lastly, the parents have no ready-made guide-book for reference which may enlighten them on their subject, and they have not been through any kindergarten school and learnt how to amuse and employ young children and treat them with cheerfulness, serenity, loving care, courtesy and respect for their liberty. I am looking forward to the day when all brides and bridegrooms in our country will be required to pass through a regular course of training in the art of managing children in a kindergarten school, or to serve as nurses or tutors, as the case may be, in a family of cultured and refined parents and well-trained children, before they enter into married life, just as all male adults in a military nation are required to serve in the army for a specific period. In the western countries poor children of the age of three years and upward are sent to the nursery schools managed by the State, and they remain there under the supervision of trained teachers and nurses who keep them employed with toys, games and songs from morning till evening while their parents are earning their livelihood as day labourers or domestic servants or the like. We require a large number of kindergarten schools to be started in our towns and villages. As regards the subjects to be taught and the methods of instruction to be followed in these schools, I need not enter into details, as they are sufficiently indicated by the modern pedagogic text-books. I have simply to add that the school life and the home-life should not offer a sad contrast to the pupils, but should be so co-ordinated as to help and supplement each other. Outdoor games should be encouraged; freedom of movement unimpeded by any restriction should be accompanied by gracefulness and propriety; the habits of cleanliness and the art of conversation should be attended to. The various subjects taught should have immediate reference

to the physical and social environments of the children and be connected with their interest and imagination by means of apt illustrations or stories. It is because these conditions are largely fulfilled by the systems of Froebel and Montessori that they are generally adopted in European schools.

There is one subject of vital importance which is intimately connected with the moral and religious instruction of children. This is a very delicate point on which the widest divergence of opinions is possible. I have already said that no hard and fast line can be drawn between the moral and religious life and the secular life of man. Consequently, I do not believe in the possibility or desirability of imparting education to our children without developing their moral and religious consciousness at the same time, nor do I sympathise with a school for purely moral and religious instruction divorced from all relationship with the ordinary life of work and play at home and school. I regard moral and religious development or the training of character and spiritual culture to be the aim and the culmination of all secular education, and the latter should be permeated by the ethical and religious spirit from the beginning to the end. The home and the family should provide the children with a moral and religious atmosphere, in which songs, toys, games, picture-books, furniture, stories narrated, books read, amusements, the life and work of parents and other elderly relatives,—should all point towards the purity and the solemnity of life and instil into the hearts of the youngsters the spirit of self-help, self-sacrifice, devotion to duty, love to men and animals and reverence for the Father in Heaven. Similarly, at school the moral tone of the lessons taught, the incidental, indirect, and direct references to the worth and dignity of moral and religious life, and the religious fervour and personality of the teacher should combine to adduce a

healthy spiritual mood in the children. As regards systematic moral instructions, I can only refer to the beautiful books written by F. J. Gould and other members of the Moral Education League. I believe similar methods may be followed as regards religious instruction as well.

It is sometimes suggested by the opponents of religious instruction in schools that the introduction into young minds of the ideas of God and the soul and of the creeds and dogmas of religion concerning Heaven and Hell and pictures of future life is likely to hinder the growth of free thought and prejudice their views of life in a particular direction, and thereby produce conservatism and fanaticism on the one hand and stereotyped habits of thought and dead uniformities of action on the other. This objection certainly holds good in the case of orthodox historical religions which still breathe the spirit of dogmatism, particularism and sectarianism in so far as they are under the yoke of one prophet and one scripture supposed to be infallible for all ages and authoritative for all races. But there are universal truths of morality and religion which are acceptable to all and which may receive ever wider and richer and newer interpretation with the expanding moral and religious consciousness of man. If the doctrines of a universal and liberal religion are also found to be narrow and sectarian and stationary, it is because truth itself has a determinate sphere of application, and has a fixity and stability following from the law of its own being. Objections of this type would prevent us from teaching even natural science and history to our boys, because facts and theories are ever changing their relation in those two spheres of knowledge with the advance of our observations and researches. To be frank, I am rather dogmatic in my conviction of the possibility and even necessity of drawing up a system of religious education for our schools and homes which would enable our boys and girls to see

the loving face of our Father in Heaven, and to realise His beauty, wisdom and goodness, His providence and moral government in all the joys and comforts of their life and in all the facts of nature and society, and which will also teach them how to pray for His help and blessings in all the details of their life, thought and action. In a word, I would like to see the day when the false view of things prevalent in modern times,—a view that looks at the various objects of the world in their physical and material aspects alone,—would be replaced by the vision of faith which gives an insight into the real spiritual meaning and relation of things, and that not as a result of any philosophical or theological argumentations or reasonings, but in course of the natural development of the religious instinct through the early training of our children in homes and schools. The discovery or formulation of such a system of religious education requires the highest spiritual genius and the deepest religious experience, but we can prepare the way for it by drawing the attention of our educationists and ministers to its value and importance. This subject demands all the more serious consideration from our leaders because it has become a general complaint against modern systems of education that the pupils of this age do not bear on their hearts the stamp of the spiritual religion of our ancestors, and in the absence of suitable religious atmosphere and training at home they are apt to be indifferent to their own religion and to drift backward into the sceptic and materialistic out-look of ‘no religion.’ The idea has got abroad that higher education on modern lines, as imparted in our colleges and in our universities, is producing a most disastrous effect on the Indian life and on its family and social organisations, for, while developing our intellect almost to a perfection, the present system of University Education shakes to its foundation our ancient organisations of family and society and thus dries

up the well of our spiritual life, killing as it does the religious instinct inherited from our ancestors, and blunting the moral consciousness which used to be kept alive by our time-honoured social customs and traditions. Unless we take early and vigorous measures against these tendencies by introducing systematic moral and religious instructions in our educational institutions, by reforming in the light of modern thought all our domestic ceremonies and national festivals which are still solemnly observed in every Indian home, and above all, by holding before our children personal examples of devotion, faith, love and service, as illustrated in the lives of our *Rishis* and *Yogis*, I am afraid the educational institutions of our country will not long survive the attitude of indifference and aversion they have already begun to evoke in our disappointed countrymen.

III

The different stages of culture for a scientist or an artist, a moralist or a philosopher, a mystic and a man of letters or a man of action are the same. A religious, devout soul exercises piety and devotion at every step of progress in his spiritual life. The first step in religious, as well as in moral and intellectual culture is calmness, quietness, stillness, which comes of the solitude, ascetic self-denial and austerities and penances, and leads to peace, detachment, dispassionateness and depth of meditation. As the *Rishis* of *Upanishads* said, "*Maunamidam Upāsita.*" One must worship God in silence. None who has not refrained from wicked deeds and dispositions, none who has not become calm and self-poised and self-possessed, can attain Brahma only by intellectual proficiency. One must meditate and worship the Absolute (Brahma) and Infinite and Eternal in the innermost recess of one's heart, by keeping in control all passions, and impulses and violent desires and selfish

interests, by abstaining from all sorts of violence in thought, word and deed, by controlling the tongue and the temper, by subduing all sex-urges, curbing all evil inclinations and altogether refraining from wicked and mischievous activities that lead to crimes and vices and sins. Negatively speaking, one must say "No"—a firm and positive "No"—to all solicitations of pleasure that do not conform to the law of duty and purity. 'Thou shalt not tell a lie,' 'Thou shalt not steal' and such other maxims were meant for this early stage. (*Sāntam.*)

Next comes the stage of purity and holiness (*Suddham*), practice of positive perfection. Unclean thoughts and unholy desires being checked in the first step, the ground is prepared for sowing the seed of virtue, exercise of patience and purity in thought, word and deed. Utmost strictness in observing the moral law, absolute integrity, straightforwardness, unselfishness of motives and honesty of purpose grow out of this seed, and the soil is made fit for the germination of goodness, welfare and humanitarian acts. Hence the supreme need of holiness and sanctity in life. (*Suddham.*)

When the heart is pure and the mind is calm, the soul of man finds pleasure in the pursuit of good, the good of all, the common good and the universal good. Welfare is the proper word for the goal of human activities, nay, for that far-off divine end towards which the whole creation moves. It includes well-doing and well-being. Ethics and Religion, Philosophy and Metaphysics, Science and Art—all point to the same goal—the good of each and all. Not merely human society but the kingdom of nature,—the so-called world of matter and atoms and electrons, the vegetable kingdom, the animal kingdom—is throughout pervaded by the Good, and is subservient to the welfare of man, as the heir and the sovereign of creation, as the beloved of God, and as the final achievement and consummation of the

world-process, the *Elan vital* or the Life-Impulse. God is Good. (*Sivam.*)

If good is the be-all and end-all of existence, whatever exists must be good and serve an end. It was for that end that the thing was made and that end must be harmonious with all the other ends of things around us which make up the universe of ours. The very word 'universe' implies a system, a scheme and a plan of things, a realm of ends, a community of purpose, an order, a harmony, which is more than symmetry,—something organic, interconnected, mutually dependent, reciprocating, in each and every part with the whole. The whole life of the world of matter, life and mind is concentric, continuous and co-terminous, and the spheres and circumferences are beautifully adjusted to one another, that is, are harmonious and melodious, soft and sweet, elastic and eternally members of one another, belonging to one whole. This implies that the world of matter, life and mind is beautiful. Order and harmony are of the very essence of Beauty, and are indeed the life and soul of Beauty. (*Sundaram.*)

The Good and the Beautiful are identical. It is where the moral law of purity and righteousness, honesty and integrity, uprightness and sincerity prevails that we discover beauty. In the human face and limbs, in the human body and form, inner beauty of the soul is reflected. The more is the soul resplendent with moral glory, the more brilliantly does the physical frame and feature shine by the inner light and lustre of purity and innocence in the heart. The beauty of the heart excels the sharpness of the intellect and the vigour of the brains ; it is far superior to the loveliness of face or softness of the limbs, to the fairness of the complexion of the skin or the agility and nimbleness of the body. It is the inner beauty of the soul that shines through the body, spreads a halo of glory over the head and supplies tenderness to the skin and the face and the eyes and lips

of men and women. The good alone adds beauty to the physical and mental life. The evil and the ugly are synonymous and are alike and go together. Has any one ever attracted even a moth or an insect, not to speak of a man, with the evil mind, however lovely and fair its bodily surface may be? The beauty of Sitá, Sávitri, of Kṛiṣṇa or Arjuna or Abhimanyu or of Buddha and Jesus and Muhammad and Nanak lies in excellence of her or his grace and love and devotion and sweetness of heart, and in the moral elevation and heroic grandeur of the soul. Nothing is more beautiful than the beauty of good-will, the inner splendour and glory of a pure heart and soul. The beauty of the soul, and not of the body alone, is the end of life, and to this end the life-process of every creature and the phenomena of nature and the history of society are moving.

The beautiful life is the source and the perennial spring of love. Love is evoked by beauty and is also the instrument for creating beauty. It is only the beautiful within us that impels the mind to offer love and to worship the beautiful without us. And the more one loves a person, the more one discovers beauty in the eyes and ears, in each and every limb and part of body, in every movement, gesture, and activity, in every mood and disposition, in every word and every deed of the beloved. As the beautiful (*Sundaram*) is related to the Good (*Sivam*), so is Love (*Prema*) related to Beauty (*Sundaram*). Hence life is a continuous stream of Divine grace, flowing step by step from the still to the pure, from the pure to the good, from the good to the beautiful ; from the beautiful to the Lovable, and from the Lovable to the Joyous. (*Ānanda*).

All joy and delight and cheerfulness and pleasantness are the over-flowing of love abundant and plentiful. The sea of love, of infinite and eternal love, of boundless and measureless love, surrounds us all and gives us the fulness of Joy Divine. The Heaven and its nectar must be found

in the reciprocity of Love and Joy, for which preparation is made in the soil of the earth and in the heart of man by the worship of the True, the Good and the Beautiful. The truth of the universe, of matter and spirit, the reality of life in the vegetables, animals, plants and flowers and fruits, in birds and beasts, in the races and sexes of men consists in this Infinite and Eternal background of the True, the Good, the Beautiful, this spring of the immortal Joy Divine and of life of everlasting sweetness. (*Satyam, Jñānam, Anantam, Śāntam, Śuddham, Śivam, Sundaram, Premam, Ānandam, Amritam, Madhuram.*)

Sat (existence), *Chit* (consciousness), and *Ānandam* (blessedness or bliss) are the three eternal forms of the manifestation of Reality. The first signifies mere existence, the is-ness, the being, the essence, of things; the potentiality or the matter of the Supreme Self. The second signifies its life, its luminosity, radiant light of knowledge, reason, intelligence, self-consciousness, which reveals itself to others and is self-evident, pure and calm and possesses in abundance and fullness all excellence of mind, moral goodness, etc. The third includes the second, as the second includes the first, and this *Ānandam* (Joy) is the real quality of the Self, Eternal and Infinite. Thus it is that joy unbounded comes from the fullness of spirit,—the pure effulgence of *Chit*, mind, soul or intellect. Wherever there is reign of reason, there is joy, there is beauty, there is love.

Ascending upwards, the *Sat*, Being or the existent, evolves from itself *Chit* or consciousness, because it already contains the seed of reason, and the *Chit* (the sentient) develops itself into the *Ānandam* (the joyous). The first is the seed and the root, the second is the trunk with branches and leaves, and the third is the flower. Progressive unfolding of matter in life and mind, and evolution of life and mind into the spirit of joy and love and beauty constitute the eternal life-process of the universe. The creation

and sustenance of the world-process, is nothing but the continuous coiling in and coiling out of the *Sat* (Being), *Chit* (feeling) and *Anandam* (enjoying). The downward journey may be described as *Anandam* transforming itself into love, in dualism of the lover and the beloved, and enjoying the nectar of heavenly bliss, the juice and fruit of immortality—which is love itself derived from joy. Love spends itself and its force in the good, in well-doing, in moral purity, in service and well-being of all, in acts of self-sacrifice. Love kills and annihilates itself, as it were, to give birth to the child. The highest good of human life, the most valuable gift that the individual could offer to the race and the society of man is a good and beautiful child. The good again descends and incarnates itself in calm self-control, in serenity, quietness, and meditation.

Mere thinking, conceiving, imagining, meditating or philosophising will not help a man, unless he practises what he feels and thinks, and says what he considers to be just and good. Man is not merely a thinking animal, but also an active agent.

The world is centred in God. North, South, East, West, up and down, right and left—in all directions and on all sides are His laws and His wisdom and holiness actively regulating the world-process. The cosmic forces and the forces of Nature and human society, the limbs of the body, the organs of senses, the ideas and feelings and desires of the mind, the innermost thought and will of every human self, all form one whole and are interconnected and organically related, mutually dependent,—all are united with the life of God.

Prayer, devotion, vows, penances and other modes of spiritual culture open the door to this Life Eternal, to the boundless ocean of wisdom and love and goodness which surround us. Peace, happiness, blessedness, self-control, calmness, serenity,—all come from the same source. Give

me a child that prays sincerely, a youth that meditates on the nature of the Godhead earnestly, a man or woman that endeavours to follow his or her conscience as the voice of God and to walk along the path of righteousness constantly, resolutely and whole-heartedly, with single-minded devotion and concentration, and the kingdom of heaven will come of itself and be revealed within the heart of that child or youth, or man or woman, and it will throw a flood of light and joy and love not only over all the thoughts, words, and deeds in the life of that individual, but also on the life of the rest of humanity.

The world is enveloped by the Divine splendour ; each and every atom therein is illumined and directed by the wisdom and will of God. There is not a single particle of dust nor grain of sand but lives, moves and has its being in Him, and through Him. Everything in the universe is from Him and to Him. We all are there—wherever we live and wherever we dwell—by Him and because of Him. Why is man depressed and downcast in the face of calamities and disasters ? Are these not regulated by His laws and dispensation ? Why is man dejected when he meets reverses and elated when he gains riches and honour and success in life ? He is not a believer who does not see God in everything and everything in God, who does not hear His voice in the thunder and roaring of the clouds and the seas and the winds, who does not feel the touch of Divine breath and perceive the working of Divine will in every phenomenon of nature and each action of man. Look at this human body. Is it not the finest specimen of the handiwork of God ? Is it not the most wonderful machine that is not made by hand, or spun and woven and manufactured in one of our mills and factories, but grows, develops, matures and decays according to fixed laws at regular intervals and observing periodicity like the rotation of the earth round itself and its revolution around the sun,

giving day and night and the cycles of seasons. The life of man is the greatest of miracles ! Consider how it is born, how it germinates from a speck of blood, gathers round itself tiny particles of the energy of the mother's blood, which is then transformed into milk for its nourishment after birth, how it thrives by absorption from Nature's store-house of the air and light and sunshine and water—freely supplied without limit or grudge ; how it builds up the body with its bones and flesh and muscles, nerves and tissues, and through most skilful contrivances of the heart-beats and circulation of blood and respiration of the air in the lungs, digestion of food in the stomach with the secretion of saliva in the mouth and glands, of the function and activities of the bile and the gallbladder, and the liver and the spleen and the rest of the internal organs ; how it throws out the refuse and foreign matter of the body through the pores of the skin and through the excreting organs, and at the same time gives up its vital essence, and the seed of life, to reproduce its own kind from generation to generation and age to age ! Is this not the veritable temple of God—this body of ours ? How could it be the product of the blind chance and fictitious combination of atoms ? No, the hand of God, the life of God, the presence of God, the working of God, the spirit of God is there behind each and every movement of things, each and every activity of living organisms, each and every growth of the body and its muscles and tendons, and each and every vital process of our nourishment and protection and formation of strength, and development of nerves and spinal system and brain with its cerebrum, cerebellum, and the rest. It is the Divine breath that pulsates through our lungs and hearts and courses in our veins as blood. In Him we live, move and have our being. This is religious faith and this is also the beginning and end of culture and education. All our schools, colleges, educational and social institutions

must be so organised, regulated and controlled that we may have from them maximum of the harmony of faith and culture, of perfection of the body and mind blended with the realisation of the eternal and immortal spirit in man through the meditation of the True (*Satya*), the Good (*Siva*) and the Beautiful (*Sundara*).

VIII TRAINING IN CITIZENSHIP

(I) The corporate life and activities of the college students provide ample opportunities to them for the development of the sense of responsibility and spirit of service and sacrifice which are essential to their training in citizenship.

The freshmen's welcome is a timehonoured custom in Indian colleges. It is one of the most important functions of the college life and a significant event in the corporate life of the students in several ways. First of all, it is designed to offer a hearty welcome to those who are new to the fold, specially to the students of the first-year class, many of whom were not only strangers to the college but also to the city life perhaps. They are now going to be initiated into the mysteries of the collegiate career for the first time in their life. By this ceremonial welcome the old members of the college try to make them feel at home and enter into the spirit of their new home and its surroundings, identifying themselves with the interests of the larger whole—viz., the College family. It is an occasion that inspires all new-comers with hope, faith and charity—hope for brighter future prospects, faith in their own capability to realise their highest aspirations, and charity to all the members of the happy family to which they are going to be linked for the next few years of the most impressionable period of their life. From that day the freshmen of the College are invested with a new sense of responsibility and made to breathe in a pure atmosphere

of freedom. For this is just what distinguishes a College student from a school boy. According to a circular of the Department of Education in Assam, which has put its stamp of approval on the established usages of the Western Universities and on the real meaning of the term 'Student,' none but collegians can be entitled to the privilege of membership of the student community. The Principal welcomes the new aspirants to studentship in the College, and to the splendid opportunities it offers to them for the development of their manhood or womanhood. He extends to them a cordial invitation to make the best of their College life so as to become free individuals and responsible citizens of this new world which is to be their home for some years to come, *viz.*, the College. They are to assimilate the spirit of the times and become 'modernised' in the true sense, by taking all that is noblest and highest from the lectures of the Professors in the class rooms, from the Library and Common Rooms equipped with up-to-date books and periodicals on a variety of subjects, by taking their due share in the meetings of the College Union Society, the Debating Competitions, the General Knowledge Tests and the Music Socials, and last but not of the least importance, in the field of sports. It is here that they can learn to cultivate the spirit of comradeship, contract life-long friendship, and be drawn together into bonds of fellowship that will not only grow and develop from year to year but endure and abide to the last moment of their life. It is a sight for the gods to see when young students meet their fellows in the class rooms and in the playgrounds, in the Libraries and Common rooms as well as in the hostels, and open the windows of their souls to respect each other's personality, to appreciate each other's virtues, to admire whatever is sublimest and deepest in each other's ideals and achievements, learning to forgive and to forget each other's failings, to love and to serve each other in their

common life of duty and enjoyments. This is the most beautiful aspect of the experiences of the youngmen that give freshness to the living present of the College life, and provide glowing pictures of heavenly joy for the memory and imagination of our youths long after they leave the portals of the College and enter into the larger University of life.

But of far higher value is the opportunity that the Freshers find for performance of duties and fulfilment of obligations that are imposed on themselves by themselves in various fields of College activity. It is through this training in the art of self-restraint, self-control, and self-sacrifice, that their character develops. A student has to look to the larger interests of the class, of the group, of the block, of the party to which he belongs, rather than for his own private gain or pleasure, whether it be in the occupation of the seat in the class room, reading of a journal or playing indoor games in the Common Room or in enjoying outdoor games in the playing fields or participating in a hostel function. It is commendable how successive generations of students stand true to their tasks and co-operate in discharging their respective functions, helping their elders, guiding their youngsters, bearing the torch and carrying the burden from session to session. To this new life of duties and obligations, rights and responsibilities, self-culture and self-realisation through self-forgiveness and self-effacement, freshmen of the College get introduced through this function. To the boarders of the College hostels and to those students who are not living with their parents and natural guardians but residing in places that are under the supervision of proctors in their respective wards, the College provides a new home and a new family for the cultivation of love and affection, service and forbearance, that was traditional with the joint households of Indian Society. May this happy family grow stronger

in unity and solidarity through mutual sympathies and good-will:

The presence of lady students in the Colleges is specially welcome. Their number has been increasing in most colleges in course of the last five or six years. Success of co-education is a feature, of which the male students of the College may well be proud. Because, is it not a compliment to the large majority of college students that thank to their courtesy, chivalry, good-will and considerateness so many sisters of theirs move about in the college premises, changing class rooms from period to period and attending College functions, taking their due share in the Music Socials and other activities? It shows that the lady students can thoroughly rely on their brothers for help and service during their stay in the College. Let every youngman of our Colleges try his best to uphold this tradition and zealously guard this privilege of having the College atmosphere sweetened and purified by the presence of his tenderhearted sisters of the College family.

In order to cope with the task of holding aloft the ideal of education, *viz.*, character-building and training in citizenship, the Principal and staff have to rely on the College Union Society and other important sections of the College. On the healthy activities of these organisations must rest their optimistic out-look on the future. It is fortunate that some Principals can be proud of the students of their Colleges, for their moral earnestness, their willingness to serve and help the fellowmen, to nurse the sick in hostels and in the hospital, etc. The Rovers, the Captains and Secretaries and members of the Union Society, all should be zealous in guarding their *Alma mater*, in defending her honour, upholding her reputation, in trying to do their very best in their respective fields of duties.

The Music Social, the Rowing and Swimming Club, the Culture and Welfare Association and other useful

organisations are doing excellent work in our Colleges under the able guidance of the members of the staff, some of whom are also entrusted with the direction of athletic activities of the students. Thanks to Captains and Secretaries and members of Athletic Committee and the Rover Crews, the physical culture of our students has been receiving increasing attention for the last few years. There is a healthy growth of a spirit of co-operation in these activities among the various games sections and also in the Red Cross work and Social service duties of the Rovers. Our students are getting trained in the art of leadership, in taking the initiative, in capacity for organisation of constructive work, and in accepting positions of trust and responsibility through these channels. All members of the staff, especially Superintendents of hostels, are to be thanked for their ungrudging services in various directions to further the corporate life of Colleges.

The sterling qualities of the heart of the students, their sound commonsense, their practical agility and smartness, and their capacity to rise to the height of heroism, as manifested through confessions and repentance and apology, as well as through a commendable spirit of enthusiasm displayed in connection with the ordinary routine of the College and hostel life, and with the various College and hostel functions, in a word, in every sphere of the Students' corporate activities, are really gratifying. If all the incidents and anecdotes of their heroism were recorded systematically it would fill one's heart with pride and supply one with abundant food for optimistic thoughts. There is a potential reserve of moral force among the students waiting to be utilised and turned to good account for the society and the state.

Speaking of "modernising" influence of College life on the freshmen, it may not be out of place to make the point clearer and more explicit with a few observations.

A modern student cannot afford to be a book-worm. That is why even those that secure 70% marks and above in Honours subjects or in the aggregate in the Cotton College Test and Annual Examinations are not considered eligible for the Diploma, unless they take a due share in corporate activities of the College. A modern student must not be slow, lazy, or lethargic, and that is why we put a premium on qualities of smartness, promptness, vigour and energy, regularity in life, which means the controlled and disciplined life, punctuality and frugality, which are but different aspects of the greatest of all qualities, *viz.*, tact, *i.e.*, doing the right thing in the right place and in the right manner. If I were to define the subject of education in a simple motto, I would put it down as "Harmony of Faith and Culture." Both are in essence moral and spiritual qualities : (1) Faith in unseen realities and most emphatically in one's self and in God, the greatest of all realities, invisible to senses ; (2) Culture, which must embrace not only the intellectual element of knowing all that is best in History and Literature and Science and Philosophy, but also light and sweetness that comes from a pure heart, full of love and grace. In one word, culture must raise one above the narrowness and prejudice of caste and community, of colour and creed. It is pre-eminently a study of perfection, as Mathew Arnold puts it, perfection in thinking, feeling and willing. The active side of culture is best expressed in doing the will of God, so that His Kingdom may prevail here on earth, and this is but another form of the eternal prayer of the human soul, immortalised in the following words by a devout lady of Upanishads (Maitreyi) :

"Lead us from untruth to truth,
from darkness unto light,
from death unto life everlasting."

(II) One of the directions, in which the generous impulses of our youths may be made to work for the benefit of

the community is rural uplift work. As noted by Mr. S. C. Goswami, "Our schools and their activities have effected—or rather tended directly and indirectly to effect the uplift of the rural population. The school house with windows to admit air and light have furnished models to the villagers for the building of their own living house. In other matters of sanitation—such as drainage, water-supply, personal hygiene, etc., our instructions have penetrated to the humblest and the remotest village. Besides, the association on equal footing of school pupils of different castes and creeds in the school premises has done much to remove slowly the old prejudices and agelong traditions separating man from man in the ordinary walks of life."

School scouts have always evinced their keen interest in social service work and come forward with help for the distressed. During the high floods scouts of many high schools did good service in the relief operations in the districts and country-side.

There has however been no organised attempt to move this force of school and college pupils for conscious uplift work of the villages. A very willing and mobile force is available. The organisation is wanting. Social Service Leagues should form part of the normal students' activities in our schools and colleges.

In several districts and sub-divisions co-operative societies for educational officers were started.

In certain schools of the Indian Provinces stores on co-operative basis have been started by the teachers and the pupils. In these stores educational requirements are stocked for sale.

In many centres school teachers have contributed much for the success of these societies. Village school teachers generally act as Secretaries of co-operative societies. Even in towns some central banks have the benefit of the services of school masters as Secretaries and Presidents.

The Hartog Committee wrote :—" During the past few years there has been a growing feeling that the village school should not be regarded merely as a place in which the village school master teaches, and the village children learn, the elements of literacy, but that the school-master and the school should become the main centres of village life.

In the uplift work in the villages women must necessarily play an important part and in this connection the Royal Commission on Agriculture have suggested the establishment of Women's Institutes as centres for educational and co-operative activities as well as for mother and infant welfare work.

The magic lantern and the cinema have introduced a variety of interests in the education of both children and adults in remote villages previously unknown ; and the possibilities of increasing the variety and interest of education in remote parts by broadcasting seem very attractive."

It has now been realised that " education is not merely a matter of lectures, books and notes, but of the living contact of personalities, of students with students, and of students with teachers. Opportunities for corporate life are being extended by college societies, by hostels and halls of the residents, by games and healthy recreations, college days and reunions, socials, old students' gatherings, college libraries and magazines ; these are now the rule rather than the exception."

" Much more might be done in this way to educate the general public and to make available information on various subjects for classes of men like secondary school teachers who are often cut off from headquarters by the exigencies of their work and position. Nor is it only in this way that a University or any other educational institution can render a service to the community. It should inculcate the ideal of civic duty in its alumni. The Royal Agricultural

Commission has pleaded that Universities should take their share in the great work of rural uplift. In the cities, too, much could be done by University workers who are willing to give a part or whole of their time to social service as is done in other countries. No University has yet its own settlement of social service. Efforts are being made in some Universities to inspire the students with the feeling that education is a responsibility as well as a privilege and that their training has profited them little if it does not benefit their fellow citizens of lower estate and help to bring together men and women of all classes. But much remains to be done in this field of work."

A relevant quotation from the Statesman, emphasising that India's greatest need lies in following the British example of furthering social work will be found helpful :—

"In his recent survey of the statistics of crime in England, the Home Secretary remarked : ' Unquestionably by far the most important means of securing a diminution in crime is a general improvement in social conditions.'"

"Compare England and India for a moment. Every town, village and hamlet in England, with its Women's Institute, its Football Club, Cricket Club, Social Club, Darts Club, Church, Chapel, and score of other welfare agencies. Without undue exaggeration one might almost say that there are not many more such institutions in the villages of a whole Indian district than there are in half a dozen well-organised villages in England. Comparisons are always odious, and we hasten to say that England with its leisured classes, its wealth, and its many other advantages has immeasurably more opportunities than India for the improvement of social conditions. Moreover, much of this social work is of very recent origin. Finally, India is a land of villages and in the absence of parson, squire, and doctor—and above all of their wives and daughters—

social works in villages is at all times difficult to organise.'

"India is rapidly growing to man's estate, education is spreading, power is passing more quickly every year into the hands of the people of the land, and the vigorous execution of a carefully planned scheme of social betterment should be the very first item on the new programme. At present, however, the principal remedy for the steadily increasing roll of crime in India, whether ordinary or "political" is to increase the force of police and magistrates and to enlarge the jails. All these are certainly necessary but it must be clearly realized that they are only palliative and will never make any permanent reduction in the volume of crime. The root cause of crime, whether "political" or otherwise, is social discomfort. • Ill-health breeds crime, and how can the present conditions of Indian village life be anything but unhealthy, where sanitation is unknown, the water-supply tainted, the houses ill-lighted, ill-ventilated and the house-wives have no knowledge of the rules of health and diet, and the many other things that make for happy homes? Boredom breeds crime, and can any place on earth including the inside of a jail be more dull than an Indian village, without organised game, without wireless, without newspapers, without lights, often without proper roads, or without recreation or entertainment of any kind whatever? Can we blame the villager for seeking excitement in the law courts, or in drink, or in crime? Ignorance breeds crime, and where is there greater darkness than in the Indian village? The absence of authority and organisation breeds crime, and what of either is there in the Indian village today?

"Above all think of the social unrest that is being increasingly caused by the mating of more or less educated lads to girls who have never seen the inside of a school. The key to the problem of health and happiness is the home.

In all countries the home-maker is the woman and therefore the foundation of all social welfare must be the proper education and training of the girls.

“ After this come the organising of games and other social activities for the villages, and the teaching and practising of the common laws of health and hygiene in every school in the land, and it is high time that every administration and local body, whether urban or rural—the towns of India are but little in advance of the villages—drew up its programme of social work and set about its execution. It is surprising how many people there are even in India, who could be roped in to do their “ bit ” of unpaid social work if only a beginning were made, but until a beginning is made in right earnest, few will come forward.

“ Personality is, after all, the basis of all success in everything and perhaps one reason why so little social work is going on in India, is our persistent effort to mechanize everything in the administration and to stifle all personality.

“ East is East ” and so on, and it may not be possible for the police forces to run boys’ clubs in India, but it is not only possible, it is imperative, that the British Home Secretary’s statement should be read, marked, learnt, and inwardly digested all over India, if any headway is to be made against the steadily increasing volume of crime that is absorbing the energies and resources of both the Government and the people of India.”

IX. EDUCATION AND MORAL CULTURE

The League of Welfare

(I) Aim : Self-culture and Service of the World

By deeds and thought to effect the welfare of self and mankind,—of all men, all races, all living beings, and

particularly to effect the all-sided and cosmopolitan development of the human soul. (Living beings include not only animals but plants as well.)

(II) *The Vow*

(1) To progress in knowledge, charity (love) and benevolence, by means of prayer, study of scriptures and biographies of saints, performance of duty and discipline in daily life.

(2) To render service to a living being every day by thought, word or deed.

(3) To accept and practise ten laws of holy living (as mentioned in the next section).

(III) *Fundamental Principles --(Ten Laws of Righteous Living)*

(1) The one God of all mankind, who is the Creator and Preserver of the Universe, is to be worshipped as All-Good in love and service.

(2) Service to the living beings is the highest duty.

(3) The whole mankind united into a family by ties of affection and good will—this presents to us the truest picture of the Kingdom of Heaven.

(4) Sense of duty shall ever prevail over selfishness.

(5) The body is the temple of God ; its preservation and cleanliness, its improvement in health and strength and its all-round development shall be considered religious duties.

(6) All labour is dignified.

(7) Self-help is a man's heritage.

(8) Each day should witness the institution or achievement of some good and beneficial work in the form of service to the Mother country or the Nation.

(9) The spirit of universal brotherhood should be cultivated, conquering hatred by love and violence by non-violence.

(10) The foundation of success in life rests on faith in the triumph of virtue over vice, and of piety over sin, on keeping one's body, mind and soul pure and following the dictates of conscience in the performance of one's duties, and leaving the result to God.

(IV) *Methods of Culture — First Stage*

(a) Time table for daily duties.

5 A.M. to 5-30 A.M. : —Rousing and Prayer.

5-30 A.M. to 6-30 A.M. : —Washing, morning walk, meditation, yearning for service and seeking opportunities for service to the living beings. Service includes gardening, plucking of flowers, cleaning the yard, etc.)

6-30 A.M. to 9-30 A.M. : —Study (after five minutes' silent meditation) or other duties.

9-30 A.M. to 10-30 A.M. : —(i) Physical exercise,* (ii) bath, (iii) break-fast—(Time for (i) 10 minutes, for (ii) 15 minutes, for (iii) 35 minutes.)

10-30 A.M. to 11 A.M. : —Going to school or place of business.

11 A.M. to 4 P.M. : —Karmayoga, *i.e.*, performing the duties of one's station and acquiring knowledge.

4 P.M. to 5-30 P.M. : —Returning home, rest and tiffin, etc.

5-30 P.M. to 6-30 P.M. : —Games, walk and physical exercise.

* Exercise and bath may precede study, at 6-30 A.M., if possible.

6-30 P.M. to 7 P.M. :-- Intellectual and spiritual culture, by attending a library or a club and cultivation of brotherhood through social service.

7 P.M. to 9 P.M. : --Study.

9 P.M. to 10 P.M. : --Dinner, talk, amusements and rest.

10 P.M. to 5 P.M. : --Sleep after introspection or self-examination, scrutiny of the day's work, writing diary.

(b) Cultivation of the spirit of obedience to the superiors, respect for leaders and self-restraint through games and exercises in groups under proper supervision every day from 5-30 to 7-30 P.M. and on Saturdays and Sundays from 2 to 4 P.M.

(c) Formation of *Brati Samities* or Leagues of the Youths of Sacred Vow, for practice in the above principles and methods.

(V) *Rules for the working of the Brati Samities*

(i) To afford opportunities to ex-pupils, ex-scouts and other ex-members of the League for acting in co-operation and for mutual discussion.

(ii) To create new centres for enlisting the support of the youths and making them familiar with the ideals and principles of the movement.

(iii) To meet once a week for prayer and for the study of scriptures.

(iv) To enforce daily attendance at the play-ground either in the morning or afternoon for games and physical exercises.

(v) To facilitate attendance at libraries or reading clubs once a week for intellectual culture.

(vi) To arrange recitations, music and dramatic performances and patronise the arts of painting and sculpture and other forms of æsthetic culture.

(vii) To organise series of lectures in nursing and First Aid classes, Relief societies for the benefit of the poor and help of the distressed, to collect funds for the spread of literacy and to establish night schools, etc. for, the education and uplift of the masses.

(VI) *System of Culture -- Second Stage*

To facilitate practice in the art of co-operation and association, different organisations should be formed and corporate activities encouraged in various ways : e.g., boys should be trained in habits of collective games, studies, charities, organised relief of the distressed, systematic help to the poor and scientific nursing of the sick. Registered associations may be formed on the lines of co-operative societies for securing this end.

(a) Co-operation in sports :—

A definite hour should be fixed in the morning and evening for organised and collective games in the play ground or in the covered gymnasium. The programme should include individual and corporate physical exercises, involving movement of the whole body as well as of the particular limbs. Playing of games with cheerfulness, comfort and ease should be enjoined. Mental and moral development should be attended to at the same time.

Physical instructors and scout-masters can co-operate in the matter by drawing up suitable programme. It will be necessary to overstep the bounds of schools and colleges and rise to a cosmopolitan level. For example, all boys coming from the same ward or locality may play together, irrespective of the schools they join.

(b) Co-operation in study :—

Reading clubs, travelling libraries and night schools should be arranged. Branches of these should be opened in villages and books and magazines circulated from the central library. A fresh stock of books and magazines should be supplied every three months. Village teachers should offer their services to secure a successful working of such organisations.

(c) Co-operation in healthy amusements—social functions and Educational Exhibitions.

District exhibitions for inter-Sub-Divisional competition and Divisional exhibitions for inter-District competition in games, songs, hand-works, drawings, map-drawing and other written exercises should be arranged. The exhibitions should be made attractive to the public by combining therewith exhibition of agricultural and industrial products of the Sub-Divisions or Districts and by organising lantern-lectures on sanitation, hygiene and other useful subjects as well as by providing for musical concerts and dramatic performances.

(d) Co-operation in the art of preservation of health by arranging classes in First Aid and nursing and by distributing and exhibiting health charts, tracts, pamphlets, etc.

(e) Co-operation in relief works in connection with epidemic and fire out-breaks, flood and famine.

The special feature in this stage of training should be reverence and obedience to parents, respect for superiors and teachers, loving regard for the leaders of society, spirit of service and devotion to duty. The idea of co-operation in work may be realised by the formation of societies under the names of Character-building Society, *Brati Samiti* (society of the vowed), Self-improvement Society, Association for the Advancement of Intellectual Culture, Social Recreation Clubs and so on.

(VII) System of Culture—Third Stage

Practical co-operation in the arts of self-help and self-reliance, in the solution of the problem of employment and earning a living, for training in citizenship and leadership.

The unemployment problem can be approached by developing skill, industry and thrift in our youngmen through co-operative societies and similar organisations :—

- (a) Improved methods of sale and purchase of articles of every day use which demand but little capital outlay. —*e.g.*, sale of newspapers, inkpots, pens, paper, pencils, thread and needles, matches, candles, exercise books and note books.
- (b) Organised sale of ink, paper, etc., at the time of examinations in schools and colleges, co-operative sale of text-books after class promotion, supply of library and prize books for schools, sale of shields and cups and medals at the time of tournaments.

Such business on co-operative principles may be extended to other spheres as well. Payment of remuneration to youths for their labour in service of such societies after reserving profits for the societies will encourage others and provide a profitable outlet for the diversion of our youthful energy along unbeaten tracks.

(c) Other means of earning that may be tried on co-operative lines in some specified areas in a town or village are the following :—

- (i) Supply of milk, butter, ghee, sweets and refreshments for tiffin, etc.
- (ii) Supply of coal and fuel wood to select families in the town may also be tried.
- (iii) Supply of rice, grams, flour, oil, kerosene, etc.

(d) Weaving industry starting from spinning and rearing of silk worms etc. up to the manufacture of towels, bed-sheets, *dhuties*, *saries*, handkerchiefs, socks, vests, mufflers, sweaters; also tailoring, cutting (frocks, shirts, *panjabies*, *paijama*, trousers, etc.).

(e) Cane and bamboo work : making of *patis*, tables, chairs and baskets, etc.

(f) Carpentry.

(g) Masonry.

(h) Cultivation : flower gardening, vegetable gardening and fruit culture.

(i) Shoe-making and tanning.

The organisers of the League of Welfare will consult experts and frame detailed schemes on the above subjects and employ the youths in the different branches according to their taste, aptitude, skill and ability.

(VIII) *Method of Culture—Fourth Stage*

Practice of altruism by the formation of a World Welfare League, with the following grades, each having four orders of progressive culture :—

(i) Welfare of the Living or the Animate and the Sentient : (kindness to animals and service to the animal and vegetable kingdoms, taking care of dogs, cats and birds as pets.)

(a) Servant of the Living,	(b) Helper of the Living,
(c) Brother of the Living,	(d) Friend of the Living.

(ii) Welfare of the Poor : (establishment of poor funds and charitable institutions.)

(a) Servant of the Poor,	(b) Helper of the Poor,
(c) Brother of the Poor,	(d) Friend of the Poor.

(iii) Relief of the Distressed : (learning First Aid and six knots, nursing the sick, helping flood and famine relief works, etc.)

(a) Servant the Distressed, (b) Helper of the Distressed,
(c) Brother the Distressed, (d) Friend of the Distressed.

(iv) Service of the People.

(a) Servant of the People, (b) Helper of the People,
(c) Brother of the People, (d) Friend of the People.

(v) Promotion of the World's Welfare : (study of the scriptures of all religions, the biographies of all great men and the history of all nations, and humanitarian and philanthropic endeavours.)

(a) Servant of Humanity, (b) Helper of Humanity,
(c) Brother of Humanity, (d) Friend of Humanity.

The terms Servant, Helper, Brother and Friend represent steps in the gradual realisation of the welfare of mankind and of the living beings, like the first four stages in the Vaishnavic mode of spiritual culture indicated by quiet (*Sānta*), serving (*Dāsya*), affectionate (*Vātsalya*) and friendly (*Sakhyā*) love for God.

(IX) Welfare Anthem or " Brati-Sangit "

Youths of sacred vow : Be cheerful and gay,
Brave and unflinching when danger or trouble is near.
Trust in God ; be loyal to King and constitution,
Service to Motherland be your loving mission !
Friends to the forlorn, may your heart melt with
sympathy,

And shoulder the burden of the groaning, never wearied !
Kind to all, bind the world in love and fraternity ;
Honour your neighbour and rouse yourself in dignity.
You have been born as men, as men live till you die ;
To maintain your self-respect, you should never fight shy.

To stand on your own legs, learn art, skill and farming,
Be temperate, industrious, worthy, ever working.

Hindus, Moslems, Brahmins, *Chandals*—embrace all
in love,

Humanity divine, Earth a Heaven if brothers each
other serve.

In holy thoughts and words and deeds make life all pure ;
Firm in truth and piety, devotee's life endure.

(English translation of a song in Bengali.)

(X) *Hints to Organisers.*

(1) The League of Welfare may be divided into various branches according to the age and stages of development of the intellect and conscience of the members thereof, *e.g.* :

- (i) Children's Welfare League.
- (ii) Student's Welfare League.
- (iii) Youths' Welfare League.
- (iv) Old age Welfare League.
- (v) Depressed Classes' Welfare League.
- (vi) The Disabled Welfare League.
- (vii) Women's Welfare League, etc., etc.

(2) Similarly, the League should have different departments connected with different lines of its activities -- *e.g.* :

- (A) Religious Welfare League.
- (B) Moral Welfare League.
- (C) Health Welfare League.
- (D) Educational and Literary Welfare League.
- (E) Agricultural and Industrial Welfare League, etc.,
etc.

The details of these branches and departments may be left to be worked out by the local leaders and organisers of

the movement. Some of the works of these departments are suggested below :—

(A) *Religious Welfare League*

- (i) Teaching our children at home and pupils at schools elementary principles of their own religion, explaining the meanings of the various stages of *Upāsana*, *Namáj* or prayer and adoration.
- (ii) Study of scriptures and devotional literature, including biographies of great men and saints.
- (iii) Training youngmen in the habit of self-examination and meditation and austere discipline for gaining mastery over self through service, sacrifice and suffering.
- (iv) Arranging *Pujás* or *Namáj* or Divine Service in congregations on the occasions of Hindu, Muhammadan and Christian festivals.
- (v) Developing in our youths the spirit of toleration and good-will and love for all mankind, irrespective of creed, through mutual appreciation of the Prophets and *Rishis* and *Yogis* of different creeds and lands.
- (vi) Practice of *Jnāna Yoga*, *Karma Yoga*, and *Bhakti Yoga*, reconciling the paths of knowledge, action and devotion.
- (vii) Teaching hymns or devotional songs.

(B) *Moral Welfare League*

- (i) Starting Sunday Moral Training schools for infants in order to teach them the elementary lessons of moral life through stories, songs and games, emphasis being laid on obedience, conformity to rules of discipline and observance of a daily routine at home.

- (ii) Starting Temperance and Purity movements to
 - remove from society the evils of smoking, drinking, obscene and inhuman forms of enjoyment and pernicious social customs, and distributing tracts, pamphlets and literature on these subjects.
- (iii) Organising Students' Weekly Service, Youngmen's Association, etc., for disseminating sound ideas
 - of our students and youngmen and giving them opportunity for social service on the occasions of public distress.
- (iv) Inculcating sound morals through examples of heroic deeds and noble and holy living, as illustrated in the lives of great men through popular tales and dramas and lectures with the help of lantern slides.

(C) *Health Welfare League*

- (i) Training children at home and pupils at schools in the habit of following a routine and observing regular hours of meal and sleep, of physical exercise, games and bath, and in the practice of the virtue of moderation and self-culture in daily life.
- (ii) Organising games and providing for collective and individual physical exercise.
- (iii) Arranging excursions.
- (iv) Propaganda work for the dissemination of scientific ideas of sanitation and hygiene through distribution of pamphlets, charts, etc., on the subject.
- (v) Teaching of First Aid and the art of nursing patients.
- (vi) Enlisting volunteers to serve during the outbreak of epidemic, etc.

(D) *Educational Welfare League*

- (i) Starting *Jana Sikshavistār Samities* for mass education and adult education through night schools, lantern lectures, *Kathakatis* and creation of popular literature on useful subjects.
- (ii) Starting Reading Rooms and Libraries and circulating books of popular interest.
- (iii) Collection of songs, stories and riddles, proverbs and folklore from the country side and antiquarian relics of rural art.
- (iv) Writing treatises on scientific subjects on modern lines for the general readers.
- (v) Translating the best works of classical authors from foreign literature.

(E) *Arts and Crafts Welfare League*

- (i) Encouragement of the art of music—vocal and instrumental,—through musical conferences and music classes.
- (ii) Culture of the artistic sense through study of Paintings, Art Exhibitions, patronage of Oil-painting, enlargement of portraits, etc.
- (iii) Starting Weaving classes.
- (iv) Providing fields for youngmen trained in carpentry, smithy, etc., from Handicrafts schools, or technical institutions and workshops.
- (v) Developing the mechanical instinct and practical sense of youngmen by taking them to workshops and artisan classes and making them familiar with local industrial resources.
- (vi) Experts in the technical fields will have to be consulted for these branches of the organisation of the League of Welfare.

(XI) Hints to the Organisers of the Students' Welfare League

We are concerned as educationists more with students' welfare than anything else. The following points may be attended to in organising this branch of the League :—

(1) The boys themselves should be made interested in achieving their own welfare and that of others through a voluntary association to be formed by themselves for the purpose under the guidance of the Head master and some senior teachers. The executive of this organisation should preferably consist of the Headmaster as President, the Assistant Head master as Vice-President, the Superintendents of hostels, the Scoutmaster, the Games Secretary, the Master in charge of the Library and the class-captains as members, the seniormost captain being appointed Secretary.

(2) The scheme of moral education as embodied in the organisation of the Students' Welfare League should include (a) formation of character by the regulation of daily life and conduct, and (b) the inculcation of certain virtues which are represented in the vow and fundamental principles of the League of Welfare (*vide* sections II and III).

To achieve these ends, (i) a daily routine will have to be prepared for each pupil allowing fixed hours for work and play as well as for prayer and self-examination.

(ii) The aim of life, the use of life and the pleasures of life should be explained to them by the teachers with short discourses in periodical gatherings.

(iii) Certain mottos may be hung up on the walls to help them in concentrating their attention on the essential elements of their moral and spiritual culture. For example, some boys

may follow the motto of 3 H's, namely, (1) Healthiness, (2) Holiness, and (3) Wholeness (Perfection); others may prefer the motto of 3 R's, namely, (1) Routine and Regularity, (2) Respect and Reverence and (3) Right Conduct and Righteous Living. Another set of mottos may be represented by 3 S's, namely, (1) Service, (2) Sacrifice and (3) Suffering.

- (iv) As to the practice of virtues there is no dearth of materials in our old scriptures to offer to the boys safe and sure guidance. For instance, in the *Bhagavad-Gita* the list of virtues has been enumerated in different chapters, sometimes under the heading "*Daivi Sampad*" (divine qualities), and sometimes as characteristics of "*Sthita-Prajna*" (those who are established in reason), and again as the marks of those who are beloved of God (*sa me Priyah*). In the Bible 10 Mosaic Laws or commandments of the Old Testament and the Beatitudes (Blessed are the poor in spirit, etc.) of the New Testament indicate the lines of moral culture. The Islamic duties of *Namaj* (prayer), fasting, charity and pilgrimage, as taught by the *Quoran*, should be similarly enjoined for Muhammadan pupils.

(3) The reading of the lives of great men has a great value for moral education. The examples of prophets like Buddha, Jesus and Muhammad are respected everywhere, but the worship of local heroes like Sree Chaitanya, Sankar Dev, Raja Ram Mohan Roy, Maharshi Devendra Nath Tagore, Brahmananda Keshub Chandra Sen, Pandit Iswar Chandra Vidyasagar, Paramahansa Ramkrishna Dev and Swami Vivekananda should also be commended as sources of inspiration for our youngmen.

(4) The observance of etiquette and the manners and customs of the locality should be insisted on where there is nothing repugnant to conscience and reason in such practices. Saluting or bowing before one's elders or superiors with the words "*Namaskár*," *Selam* or *Adab* is a healthy expression of man's relation to man and the omission of such simple and graceful acts of behaviour should be discouraged.

(5) On the whole, we should advise our students to Do Good and Be Good, to do what they say and to say what they think, or in one word, to be sincere, to be trustworthy, to be honourable. In writing letters to their friends or to other gentlemen students are taught to write at the bottom—'yours sincerely,' 'yours faithfully', etc. What we demand of them is that they should be really sincere and faithful in their dealings with friends and others. Let us all recognise and accept as the supreme code of school life the golden motto, viz.—"*A student's honour is to be trusted*".

(6) There are difficult circumstances to be met with in life. Failures in examinations and other disappointments in expectations are not unknown in the life history of students. We should teach them to bear all such trials, privations, and troubles manfully. Like a scout, every pupil should learn to smile and whistle in all circumstances. It is well for him to remember that "everything counts but nothing matters." The spirit of optimism, cheerfulness, joyous acceptance of whatever comes in our way after we have done our best, should be inculcated as golden maxims for the conduct of a student's daily life.

(7) As suggested in section VIII, certain titles or designations may be conferred on meritorious students, whose excellence in moral qualities deserve special recognition.

The organisers of the League of Welfare might very well devise some tests by which the proficiency of a student in riding, cycling, swimming, cooking, weaving, basket-making, tailoring and other useful and practical arts and handicrafts may also be judged and rewarded with suitable badges.

(XII) Conclusion

There are different kinds of movements all over the world. Some have as their catchword 'play for all,' others aim at 'tiffin for all,' while still others would provide 'music for all'. The organisers of the League of Welfare should initiate a strong and widespread movement, the object of which will be 'prayer for all,' 'good-will for all,' 'welfare for all'. Nothing short of all-sided and universal perfection should satisfy them. In trying to secure harmony and co-operation among all classes and communities of mankind the League of Welfare will connect itself with all healthy organisations devoted to the moral, religious and social welfare of the human races all over the world. The *Sikshā Vistār Samities*, the Social Service Leagues, the Societies for the Improvement of Backward classes, the Co-operative Organisations and the Scout Associations will all be entitled to the services of the members of the League of Welfare.

X. EDUCATED YOUTHS AND NATIONAL SERVICE

The religion of the modern age has often been represented by the motto "The service of Man is the service of God". This ideal is so simple and yet so difficult to practise that doubts have been entertained in many quarters as to its validity and efficacy. And yet no one can deny that the spirit of service has been the most infallible test and the most natural expression of the religious

life in every age and in every country. The Indian mind, which is most susceptible to the influences of the religious spirit, is also most willing to render services to fellowmen. Especially the people of the Punjab, where all the religions of the world seem to have come to adjust their mutual claims and to establish a kingdom of Heaven based on a recognition of the fraternity of mankind, are naturally endowed with the noble spirit of service and sacrifice. A Punjabee visitor never takes leave of his superior or his friend without asking "any service"? A Punjabee correspondent seldom finishes his letter without writing "any service will oblige". The Punjabee heart always goes out in sympathy for a stranger and asks within itself "what service can I render to this brother of mine?" My students always seek my advice as to how they can be of service to the college and to the country during the vacation. Where the natural desire to serve is so strong and the spiritual capacity for service is so immense, it seems incumbent on the leaders of the country to give a right direction to this desire and to create a field of activity for the healthy exercise of this capacity. No instruction is necessary for services of a personal character which arise out of the special needs and circumstances of the individuals concerned. Nor is it possible to enumerate the services that one owes to God, to one's self and to one's family. But it would be helpful to many young men if a general outline of services which they can and ought to render to their fellow-countrymen were systematically presented to their minds and constantly kept in their view. The religious zeal for the service of God, which consists in disinterested services to man, would then receive a concrete filling and take a practical shape in various institutions and organisations meant to uplift the suffering and depressed humanity of India. I have prepared a rough scheme of National Service for the guidance of my students and shall be glad

to find similar attempts being made by worthier hands at a completer and more systematic list of practical duties required of the educated youngmen of modern India. The present scheme includes forms of service which cannot be expected of students during their period of study, but which they may try to render in course of their active life in the world.

The various forms of service to mother India which will promote the cause of our national advancement may be classified broadly under the following heads :—

- | | |
|---------------------------|--------------------------|
| 1. Educational | 2. Literary |
| 3. Rural and Agricultural | 4. Social and Political. |
| 5. Philanthropic | 6. Moral and Religious. |

1. *Educational Service*

(i) Mass Education. (a) Every youngman should take a vow to teach the three R's (*i.e.* Reading, Writing and Arithmetic) to at least fifty boys (and girls) during his school or college career. This can easily be done by his spending only two hours every Sunday and utilizing his leisure hours in the long vacation. If there are 700 students in a college and all of them volunteer their services for this undertaking, it means 35,000 souls will be made literate in a few years through the instrumentality of that college.

(b) Night Schools should be organised in every village and town. Wherever there is a Primary or Middle School, the Pandits and teachers of such a school may be induced to take up the management of some evening classes for teaching the adult villagers and townsmen. If funds are needed to engage a paid teacher, the system of *mushtibhikshā* may be adopted, *i.e.*, every family may be asked to set aside a handful (*Mushti*) of *atha* or rice in a charity vessel reserved for the purpose every time that a meal is cooked. The quantity of *atha* or rice accumulated by each family

at the rate of two handfuls a day (supposing there are two meals) should be collected by the pupils under the supervision of a teacher once a week or a fortnight and sold at a cheap price. The income derived from this source will be sufficient to meet the expenses of managing a Night School. The students of High Schools and Colleges should volunteer their services for the teaching work in the Night Schools connected with their Institutions and pay a subscription of eight annas per mensem (which means only a saving of one pice a day from their tiffin allowance) towards the maintenance of similar schools in their native villages and towns.

(c) The priests of temples, ministers of churches, maulvis of masjids and the preachers and missionaries of every religious community should be requested to devote a part of their time and energy to the cause of educating the poor people in and around their field of activity. In addition to the exposition of scriptures and instruction in methods of moral and religious culture which they usually do, they may organise and maintain free Primary Schools or evening classes for teaching the three R's to the ignorant masses with the help of their subordinate workers.

(d) Reading Rooms and Libraries should be started wherever possible, and books and periodicals made accessible to all who are interested. Tracts and pamphlets on important and useful subjects should be distributed to the various schools. One circulating Library in each subdivision may meet the needs of all the village schools in that circle, if it is properly conducted. Besides, a vernacular weekly paper may be subscribed by every school or a group of 3 or 4 schools and its contents read out and explained regularly once a week by the teachers to the grown-up pupils, so that they may be kept in touch with the events of the world and acquainted with the burning topics and problems of their own country.

(e) Lectures and discourses should be organised for systematically increasing the stock of general knowledge of the masses, especially on matters educational, historical, social, economical and agricultural. Scientific subjects of popular interest, especially those relating to sanitation, hygiene, the prevention of epidemic diseases, etc., may be illustrated with the aid of magic lantern slides. Even college students can convey lots of ideas and informations on these subjects through regular discourses to boys of primary schools and pupils of night schools during their vacation.

(f) Visit to Museums and Zoological and Botanical Gardens under the expert guidance of specialists and Professors of natural sciences may be profitably arranged by students of high schools and colleges for themselves as well as for the benefit of their less fortunate countrymen who are deprived of higher education. Musical concerts, picture galleries, bioscopes and dramatic performances organised by non-professional parties are also useful means of educating the feelings and sentiments and elevating the ideas of the people.

(g) The Moral and Religious Education of the masses can be promoted by the time-honoured national institutions of *Kirtan*, *Bhajans*, *Kathás*, *Satsang* and readings and expositions of scriptures by distinguished Pandits, priests and musicians of character and piety.

(h) Physical culture of the masses should be continued, extended and improved on the existing lines. All the national sports and games should be encouraged and the foreign games, drills and gymnastic exercises adopted with due modification. Swimming, riding and hunting are useful exercises for those who intend to serve in the army.

(ii) Education of girls and women is more important than the education of males, because the former are the mothers and makers of the nation. As many schools and

colleges for women should be started in every province as there are schools and colleges for men. The subjects and method of education in the two cases being different, there ought to be a separate University for women or a separate Faculty of Women's Education in the existing University for each province. Health and physical strength of the female pupils should be more carefully looked after than has hitherto been the case. The fine arts of music and painting and the useful arts of cooking, nursing and training children should be taught in all the women's institutions. In addition to the instructions necessary to the proper fulfilment of their functions as good mothers and wives and sisters, there should be room for imparting to women an all-round general culture which may widen their outlook and qualify them for participating in the legitimate social and educational activities of the country. Arrangements should be made for training widows and married women in special subjects in which they are interested. A system of Zenana Education Mission should be organised for carrying the light of knowledge behind the *Pardah*. Many of the methods proposed for the spread of mass education in the preceding section may be adopted here with suitable modifications.

(iii) We want a large number of schools managed on national lines and independent of the control of the University, like the *Brahmacharyasram* of Bolpur and the Gurukul of Kangri, where the pupils are taught to converse with nature and commune with Nature's God, and where more attention is paid to the needs and requirements of individual students and more scope is allowed for a free development of their natural capacities.

(iv) Tols and Madrasahs for the promotion of oriental learning should be made more efficient and better representative of the spirit of Eastern civilisation and their methods of teaching informed with the results of the latest researches

made by Western savants in the field of Oriental literature, so that instead of producing *Pandit-murkhas* (wise-fools) or specialists in the narrow group of a single subject they may turn out scholars of wide culture and encyclopædic learning.

(v) Technical Schools and Colleges should be started in large numbers in every district and province, and every primary and secondary school should have some classes for practical instruction in agriculture, carpentry, weaving, tailoring and other useful arts and industries. In Europe there are educational institutions which have a large income from their technical classes, as they supply not only all the articles of furniture and most of the articles of diet required for their school and the boarding house, but also sell their products in the market and bring in a large profit. For example, we can think of a school having a vegetable and fruit garden, a bakery, a carpentry, a smithy, a weaving machine, a laundry and a printing press attached to it which may be utilized for training the pupils in the several arts and crafts and also for supporting the institution out of their income. Of course all the branches of such an institution cannot be started all at once but with the branches gradually developed and securely established, it is sure to attract apprentices from all parts of the country and to produce successful artisans and promote useful industries on a small scale.

(vi) Training Colleges for male and female teachers should be started in each district. A considerable amount of money and energy may be saved by opening training classes in connection with the Government Colleges and High Schools in each province. The efficiency of our schools will be considerably enhanced by a knowledge of Pedagogy, Psychology and Sociology and up-to-date methods of teaching on the part of our teachers.

(vii) There should be a Faculty of Religious and Moral Education under each University, and at least one

Theological College for training priests, maulvis and ministers of all the religious bodies should be started in each province. Those who are naturally disposed for moral and religious works should be given every opportunity for the education of their religious consciousness, for the elevation of their conception of God and His relation to man, for the purification of their hearts by adequate knowledge of the scriptures of the world as well as by assimilating the spiritual experience of the saints and seers of old through the ways of *Sādhana*, enjoined and practised by them. The differences in creeds and rituals of the existing religions of India need not be a bar to the foundation of a University Theological College for all, as every community may have its own Chair for teaching the fundamental principles of its own religion and the pupils under training may be at liberty to attend any lectures they are interested in. This common meeting-ground for the religious workers of all the communities will promote mutual friendship and good-will among the different sects of India in an age when the harmony of the scriptures and the unity of the aims of all prophets and saints, the Fatherhood of God and the Brotherhood of Man are already accepted as recognised principles of action. The youngmen and women trained in the Theological College should be given a decent allowance and their services utilized by every community for ministering to the spiritual needs of its members.

(viii) All youngmen who intend to be teachers and professors should study the educational institutions of the sister Universities in India as well as abroad. Those who are fortunate in enjoying their education in foreign countries should make it a point to visit the primary and secondary schools of those countries and enrich their own provincial institutions with their valuable experience. A glance at the Calenders of the Foreign Universities and a careful study of the treatises on educational ideals and methods

will throw much light on our needs and requirements as well as on the lines of reform and improvement possible in our schools and colleges.

(ix) The spirit of scholarly research, the habit of keen observation and the practice of conducting suitable experiments should be encouraged in our students. Even in the Primary and Secondary schools, the boys should be asked by their teachers to collect all informations about their family history, the heroic deeds or the business enterprises of their ancestors, to compile the village songs, nursery rhymes, ghost stories, legends, proverbs, riddles, moral precepts, etc., which are current in the locality; they might be made to learn the history of the village, to note the dates of important events like the grandest marriage festival or the most solemn *Srāddha* ceremony, the periods of transition from the old to the new ways of cooking, dressing, housing, the development of the village arts and industries as well as the growth of education and the consequent changes in the manners and habits of the people and all that is interesting to record in the life of a village. A census of the village or town population, or statistics of births and deaths and marriages in a particular locality within a short period may be taken by the school boys under the instructions of their teachers. Such small services will create in the minds of the pupils a healthy interest in the welfare of their village and develop that historical spirit which according to our Western critics is hopelessly wanting in our people. Besides, the study of nature, a systematic observation of the plants and animals found in the locality should form a part of the curriculum of studies in every school. Love of country is an abstract idea if it does not materialise itself in such intelligent interest in the fruits and flowers, in the crops and weeds of our country on the part of our boys. The English people are great because their patriotism has taught

them to be indifferent to nothing, to despise nothing which exists and grows in their soil, and to make a systematic study of the veins and strata of their rocks, the meandering courses of their streams, the capricious veering of their winds, the ebb and flow of the waves in the seashores, the nature and quality of their vegetables, the manner of the life and growth, the decay and death of their birds and beasts, no less than of the minutest details in the history of their villages and towns. No country can increase her material prosperity nor realise her spiritual potentiality without educating her sons and daughters in the art of observation and researches of this description.

(x) Model Boarding Houses are indispensable adjuncts to all kinds of educational institutions. More private enterprise is required to be directed in this field. Hostels attached to the schools and colleges should be so managed as to create and develop in the minds of the boarders a healthy interest in the pursuit of literature, arts, physical, moral and spiritual culture. Cosmopolitan Boarding Houses managed under private bodies and subject to the inspection and control of University authorities should supplement the accommodation provided for by the schools and colleges, and the health and strength of the boarders as well as their habits of cleanliness, decent style of living should be properly looked after in these boardings. Students' Co-operative Store for supplying provisions and a Dairy for supplying milk and ghee will secure both economy and purity in the food-stuffs consumed by the boarders.

(xi) To promote all-round culture and social intercourse among the students, various Societies and Clubs, should be started under every educational institution, and feasts and excursions should be organised from time to time. Arrangements should be made for teaching music, vocal and instrumental, and a taste for pictorial art developed by encouraging painting and visits to picture-

galleries in a party led by an art-critic. Travelling bands of students might visit places of historical interest, birth-places of great men, ancient seats of learning, pilgrim stations and beautiful natural scenery during the vacation.

(xii) To keep the outside public in touch with the educational institutions, Old Boys' Union, Graduates' Union, Teachers' and Guardians' Union and such other organisations should be started. Besides, the guardians of students as well as the well-wishers of the institutions should be invited to attend the Prize distribution meetings, Foundation Day celebrations and such other functions of the schools and colleges, to learn about the progress and the activities of their boys and to exchange views with the teachers about further development and improvement of the institutions.

(xiii) A Students' Conference should be organised every year in each province to discuss educational and social problems, to cultivate fellow-feeling among the students of the various colleges in the province and to consider how best they can train themselves into worthy citizens and make their lives useful to the country. An All-India Students' Conference might be similarly organised once in three or five years under the guidance of the educationists of the various provinces.

(II) *Literary Service*

To spread education among the masses, as well as to diffuse knowledge in important and useful subjects among the people, we want suitable text-books and a comprehensive vernacular literature. To remove this want, our youngmen should learn as many languages as possible, both Indian and European, and should translate standard books in the various subjects into their vernacular or assimilate their contents and write brief and readable expositions. The

subjects towards which the minds of our youngmen who have literary talents should be directed, are :—

- (i) Biographies and teachings of the great founders of religions and saints like Buddha, Jesus, Muhammad, Chaitanya, Nanak, Kavir, Dadu, Sankar Dev, Raja Ram Mohan Roy, Paramhansa Ramkrishna, Swami Dayananda and others.
- (ii) Translations of the sacred books of all countries into the vernacular languages, *e.g.*, the Vedas, the Upanishads, the Gita, the Puranas, the Bible, the Quoran, the Zendavesta, the Tripitakas, the Granth Sahib, etc.
- (iii) Lives and works of the great men and women of the modern age, *e.g.*, Theodore Parker, Abraham Lincoln, Emerson, Carlyle, Pitt, Burke, Florence Nightingale, General Booth, Maharshi Debendra Nath Tagore, Brahmananda Keshub Chandra, Swami Vivekananda, Swami Ram Tirath, Rabindra Nath Tagore, Gokhale, Dadabhai Naoroji and others.
- (iv) History of India, a comprehensive view of the progress of Indian society and civilization and the development of our literature, philosophy, science and art through the periods of Hindu, Buddhistic, Muhammadan and British sovereignty.
- (v) History of Great Britain (after the model of Green's History) with special reference to the growth of political institutions, social, industrial and economical regeneration; the periods of Reformation and Revolution being treated in separate volumes and a translation of Prothero and Gardiner's constitutional documents being appended.

- (vi) Translation of standard text-books on the various Natural Sciences and production of monographs on scientific subjects, *e.g.*, Agriculture, Botany, Zoology, Chemistry, Physics, Astronomy, Geology, Geography.
- (vii) Philosophical literature—translations and expositions of the six systems of Indian Philosophy, History of Greek Philosophy, Plato and Aristotle's works (especially the "Republic" of Plato and the "Ethics" of Aristotle), History of Mediaeval Thought in India and Europe, Modern Philosophy, with special treatment of Spinoza, Leibnitz, Kant, Hegel, Bergson, Eucken, Green, Ward, James, Royce, Bosanquet, and standard books on Logic, Ethics, Aesthetics, Experimental Psychology, Pedagogy, Psychology, Metaphysics and Theology.
- (viii) Vernacular literature in Sociology, Political Economy, Political Science.
- (ix) History of Europe, with special reference to the growth of political constitutions and industrial life in France and Germany, the rise and fall of Greece and Rome.
- (x) Growth of Modern America and Japan.
- (xi) Growth of the British Empire—the evolution of colonial self-government in Canada, Australia, New Zealand, Transvaal and contrast between the Government of the colonies and that of India and the relation of both to the British King and Parliament.
- (xii) A comprehensive survey of modern England and the English people, the climate and geographical position, wind and rainfall, the economic importance of the gulf-stream and

the sea coasts, mineral resources, life and literature, manners and habits, parliament and constitution, local government and municipalities, political and social life, churches and their section; philanthropic activities; games and sports; trade and commerce, industry and agriculture; art and religion; similarity with and difference from the people of America, France and Germany.

- (xiii) Study of Hindu Reform movements—ancient and modern Buddhism, Jainism, Vaishnavism, Sikhism, Brahmoism, the Ramkrishna-Vivekananda Mission and the Arya Samaj.
- (xiv) Researches in Sanskrit Literature—critical study of the contributions of Indologists of the West, viz., Weber, Wilhelm von Humboldt, Leopold von Schroeder, Adolf Holzmann, Deussen, Winternitz, Max Müller, Sir William Jones, Colebrooke, Monier Williams, Abbe Dubois, Barth, Emile Senart, Hopkins, Sylvain Levy, Dahlman and others.
- (xv) Comparative study of Greek and Indian civilization, especially the mutual influence of the two nations in philosophical and dramatic literature.
- (xvi) Systematic presentation of the Indian ideals of religion and morality to the West through the study of her sacred literature as well as of the practical lives of her saints and seers and her social institutions.
- (xvii) Translation of the classical literature of Europe from Greek and Latin sources.
- (xviii) Study of the great English and American Poets—Shakespeare, Wordsworth, Tennyson, Browning, Whitman.

- (xix) Translations from the great Persian and Arabic writers, as well as from the French, German, Russian and Italian thinkers.
- (xx) Mutual exchange of literary productions in the Indian vernaculars—Bengali, Assamese, Hindi, Gurumukhi, Urdu, Gujrati, Marhatti, Telegu and Tamil. A history of vernacular literature in India.
- (xxi) Formation of Literary Societies and organisation of Literary conferences to help the carrying out of the above programme.

(III) *Rural and Agricultural Service*

The masses of villagers form the backbone of the Indian nation. The village is the unit of political and social organisation in our country, and agriculture is the main occupation of the majority of our people. An intimate acquaintance with the village life, an all-sided improvement of the condition of the villagers and the introduction of advanced scientific methods of agriculture are, therefore, most sacred and absolutely necessary duties of all educated Indians. The services which our youngmen can render in this connection are :—

- (i) Visiting and living in villages as often and as long as possible, studying the condition of the villagers, and their requirements and grievances, winning their sympathy and goodwill by kind words, generous deeds and useful instructions; enlightening them on the method of decent and comfortable living and on the ways of curing many evils to which they are a constant prey; at the same time appreciating and adopting their

plain living, simplicity of manners, frankness, politeness, active and industrious habits, etc. Every student and educated gentleman should make it a rule to live in the country among the peasants for a few weeks or months during their vacation or leave.

- (ii) Improving the sanitary condition of villages ; securing proper drainage, pure and unadulterated diet, observation of hygienic principles in constructing houses, distributing pamphlets on sanitation and explaining the utility of taking preventive measures against the spread of epidemic diseases.
- (iii) Practical demonstration of the value of scientific methods of agriculture ; showing them models of better implements used in other parts of the world.
- (iv) Organisation of rural banks and co-operative credit societies, encouraging their frugality and habit of saving, and teaching them how to invest their accumulated wealth most profitably.
- (v) Reviving old industries of the villagers, patronising village weavers, blacksmiths, goldsmiths, carpenters, potters, etc. Women of every family should be taught some handicrafts by which they can help the male members in earning their livelihood. In old days, even high caste ladies used to weave the cloths required for their own family during their leisure hours, as the educated ladies do the more fashionable work of knitting and sewing in the modern age.
- (vi) Encouraging as far as possible vegetable and fruit gardening among the villagers so that

each family may provide itself with a considerable part of its own vegetables and fruits.

- (vii) Starting a Peasants' Brotherhood in every village, for the promotion of culture, diffusion of knowledge in useful subjects, study and expositions of the Rāmāyana and the Mahābhārata, reading newspapers and magazines, discussions on social, economical and religious matters, cultivation of friendship and social intercourse, organising games, fairs, concerts and other entertainments, and celebrating the local and national festivals, etc.
- (viii) Organising village communities, representing all classes and giving them solidarity, a small republic for settling disputes between individuals, families and classes, for the protection of their homes, their property, their lives and their honour, for social legislations, reforms and modification of customs in response to the changing conditions of society, and for training the villagers in the art of self-government, for the improvement of the sanitary and economical conditions of the villages, and for co-operation in all affairs conducive to the public good.
- (ix) Holding annual exhibitions, in which the agricultural and industrial products of the locality, the relics of the great men of antiquity, and the glorious trophies of the village heroes might be shown to the public. Games, music, recitations, *kathas*, and debates also should be organised on these occasions.
- (x) Studying the peasant life and agricultural methods in Japan, America, England and the

European continent, and introducing the healthy and valuable features of those countries in our villages.

- (xi) Reorganisation of the village priesthood and Maulanas, reform of village temples and mosques so as to make them more efficient and better agencies for the education of the masses, for the reform of their manners and habits and for the continuation of humanitarian services to the sick, the bereaved, the afflicted and the down-trodden.

(IV) *Social and Political Service*

Youngmen, especially students, ought not to take part in political activities, and should keep themselves away from the excitement of agitation and the evil influence of any party-spirit. But they should take an intelligent interest in the social and political reforms of their country by reading newspapers, studying the lives and examples of statesmen like the late Mr. Ranade, Dadabhai Naoroji, Gokhale and others, following the trend of political thought and activity in the proceedings of the Supreme and Provincial Legislative Councils, and calmly reflecting on the burning topics of the day and preparing themselves as well as they possibly can for their duties and responsibilities as citizens of the British Commonwealth of Nations.

- (i) Youngmen's associations and societies for social reform should be organised in every sub-division and district town under every High School and College. Members should take pledges not to enter into married life till they attain the age of 25 or complete their education and earn their livelihood, not to accept

any kind of dowry from the other party in any marriage contracted in their family, to abstain from drinking and smoking, and to promote the cause of purity, temperance and marriage reforms in every way.

- (ii) To remove the evils of caste restrictions, inter-caste dinner (including Muhammadans) and inter-marriage should be encouraged. The entire caste system should be re-organised, not on the basis of birth and heredity, but of merit and profession, each caste being confined to the duties and functions proper to it, *e.g.*, only those who possess the qualities of Brahmanas and act accordingly should be known as Brahmanas, and those who call themselves Kshatriyas should join the military service.
- (iii) The four *Ashramas* of the *Sanatan Dharma* should be revived and modified according to the spirit of the age, *e.g.*, every man should pass through four stages, *viz.*, (1) Student life (25 years), (2) family life (30 years), (3) life of social service (25 years), (4) retired life of meditation and prayer (the rest of his lifetime). It is possible to combine the last two, but no man should devote himself solely to the service of his family even during the second stage.
- (iv) Slavery and slave-trade of every form should be abolished from our society, *e.g.*, in many places a young boy or a girl is sold by his or her parents at a nominal price of Rs. 50 or so and these poor living commodities are employed by their owners as menials for generations, receiving nothing but food and

clothes in return for their services. The coolies recruited for the tea gardens and labourers migrating from India to America and Africa should also be saved from the misery and degradation of being treated as slaves. Unions and brotherhoods should be organised for protecting the interests and improving the conditions of these classes, as well as of domestic servants.

- (v) Steps should be taken to check the materialistic tendency of the present age and to prevent the imitation on the part of our youngmen of western manners, especially as regards drinking, smoking, dressing, etc., and to promote a life of culture and perfection, combining enjoyments with contemplation and action.
- (vi) Every Local Board and District Board should be moved to undertake the financing and working out of a scheme of introducing free and compulsory primary education within its jurisdiction with the aid of the Government.
- (vii) Depressed classes missions and similar societies should be started for improving the conditions of the backward classes by imparting to them education, general and technical, by training them in the habits of cleanliness and decent living, and by reforming their manners and habits.
- (viii) In all industrial centres, where there are thousands of labourers working in mills and factories, Labour Unions, Friendly Societies, Employment Bureaus and other institutions should come into existence for protecting the interests and improving the conditions of

those working men, providing them every facility for intellectual and physical culture, recreation and amusement, securing them services wherever they are out of employment, and teaching them self-dependence, self-respect, frugality, honesty, dignity of labour, decency of living and refinement of manners.

- (ix) Mock parliaments, mock law-courts and trials should be organised under Debating societies, where youngmen will receive training in Parliamentary practices, constitutional methods, as well as develop their powers of speaking and art of persuasion, promptness of decision and accuracy of judgment.
- (x) Classes for diffusing knowledge in practical politics and for the training of graduates in the art of Government should be started under the management of responsible leaders, who will instruct youngmen through lectures and discourses how to handle problems of administrative reforms, how to speak and write and discuss on political subjects dispassionately, impartially and independently.
- (xi) There should be an institute for training youngmen in the art and trade of journalism and publication of literature under the guidance of expert editors and managers of newspapers and magazines.
- (xii) To promote social intercourse and friendly relations between Europeans and Indians, we should organise united clubs, united dinners, united sports; there should be exchange of visits and invitations to tea, mutual enjoyments of feasts and social functions between the Indian and English members of the

same department and rank, so that a better understanding and a more cordial relation may prevail between the two communities.

- (xiii) European and American tourists as well as missionaries, merchants and students should be received as guests in homes of educated Indians, and arrangements should be made for the board and residence of such foreign visitors in Indian quarters. Every big city and Railway station should have some Hotels and Refreshment Rooms under Indian management for increasing the facility and convenience of European and American travellers in India. This will necessitate some modifications in our style of living, but it can be easily managed by those who are liberal in their disposition and practice. In this way we can win the good will and friendship of many foreigners who are now prejudiced against us owing to their ignorance of our home, life and manners.
- (xiv) Every attempt should be made to bring about a relation of mutual good will and friendship, helpfulness and co-operation between the conflicting communities of India, *viz.*, between Hindus and Muhammadans, and Sikhs and Christians, Brahmos and Arya Samajists, Jainas and Parsis, Anglo-Indians and Indians, Bengalees and Assamese, Madrasis and Panjabis and so on.
- (xv) There should be a Central Indian Students' Association in India, with its branches in London and all the important cities of Europe, America and Japan, where Indian

students are living in large numbers, with the object of keeping the Indians studying abroad in touch with their mother-country, supplying them with all informations about the progress of education, industry, commerce, and social life at home, and collecting informations about the progress and activities of our students in foreign countries.

(xvi) A Students' District Union should be started in every district with a central committee in the capital of the province, for promoting brotherly relations among the students of the same district, irrespective of the castes, religions and institutions to which they belong, for nursing the sick and helping the poor students of the district in each locality, for promoting female education by arranging periodical examinations or competition in prescribed text-books, music, painting and needlework, in essay-writing and composition among the girls receiving education in the district, and giving certificates and prizes to the successful girls, and lastly for encouraging and reviving the arts and industries of the district by patronising their products.

(xvii) Various societies and movements for the advancement of our women should be started, e.g., Zenana Mission for the spread of education, *Mahila Samiti* for intellectual culture and social service, Music clubs, Women's Industrial Societies, Society for helping Widow-marriage and so on.

(V) *Philanthropic Service*

- (i) In every province there should be at least one Widow's Home, one Orphanage, one School for the Deaf and the Dumb, one Asylum for the Blind and the Cripple, and there should be one Workhouse or Poorhouse in every district. In all these institutions the inmates should be given suitable moral and religious training and taught some useful crafts and industries, by which they can earn their own livelihood.
- (ii) There should be hospitals and a number of trained nurses for the sick in all sub-divisions ; and special wards and asylums for the consumptive, the lepers and patients suffering from small-pox, plague and other infectious diseases.
- (iii) The temples, the mosques and the churches should be so organised that all the resources available for philanthropic services in a community may be utilized by them to the largest extent.
- (iv) In every pilgrim station there should be a *Sevashram* for helping the pilgrims in every way, by lending money to the helpless and, by nursing the sick, and by looking after their health, comfort and convenience in general.
- (v) A band of volunteers should be organised in every locality for serving the people on the occasions of fire, earthquake, flood, famine, and outbreak of epidemic diseases.
- (vi) There should be an Employment Bureau or Service Securing Agency in every district for

finding suitable services for all able-bodied men who are in need of employment.

(vii) Every youngman should keep himself in touch with one or other of, or with all the philanthropic institutions of his province and help them in every possible way, by visiting them occasionally, by studying their conditions and requirements, by raising funds in their aid, by creating in the minds of others a living interest in the progress and welfare of these organisations and by rendering such other services.

(viii) Youngmen who receive their education abroad should make it a point to visit and study the working of all humanitarian institutions in the foreign countries and try to start similar organisations and help similar activities in our own land.

(VI) *Moral and Religious Service*

(i) Societies for moral and spiritual culture of youngmen should be started in connection with all schools and colleges as well as outside and independent of them. They may be named Self-Improvement Society or *Atmonnati Sabha*, Reformation Club, *Arya-kumar Sabha*, Youngmen's Association and the like, their aim being the education of the moral and religious consciousness of our youngmen through prayer-meetings, study of scriptures and devotional literature, exchange of experiences in self-examination, fellowship in trials and temptations, training of will and character, social service and cultivation of

friendship and brotherly relation among the members.

- (ii) There should be select groups of youngmen under the above Societies for taking up the practices of special modes of *Sadhan* or spiritual culture, *e.g.*, (1) a Study-Circle—carrying on a systematic study of the religious and devotional works, their exposition in the light of the experiences of saints and seers and the discussion of their bearing on the every-day life of the members ; (2) a Service Circle, for practising *Karma Yoga*, cultivating the habit of disinterested but loving services to fellowmen ; (3) a Self-deniance Circle, for practising austere penances and ascetic discipline, self-restraint in words, deeds and thoughts ; (4) a Prayer Circle, for practising the life of meditation communion and adoration or of the realisation of God in everything.
- (iii) Every youngman should study and reflect on the problems of his own religion as well as on the current standards of morality in his society. What is the message of your religion for the modern age and the modern world ? How to meet the criticism directed against your religion by the atheists as well as by the supporters of other religions ? How to purify your religion of the accumulated evils and superstitions of ages, and how to propagate it in its sublime form ? What are the inconsistencies and contradictions in your social customs and usages and how to elevate the ideal of morality in your people ? Such questions should be freely and fearlessly discussed in private conversations and public

meetings till there is a general spiritual awakening in the country and a searching of the heart and inner self-criticism and introspection in every individual soul.

- (iv) Our pilgrim-cities and temples should be reformed and their management placed under responsible public bodies elected by the community, so that their property and finance may be better administered and their priests and devotees may become true vehicles of the Divine Spirit for the spiritual uplifting of the masses and not merely traders and beggars in the religious market.
- (v) Youngmen should cultivate the spirit of toleration and liberalism in religious matters, study the scriptures and lives of prophets of other religions, have reverence for the rites and ceremonies of sister churches, attend the public worship and religious gatherings of other communities with every solemnity, and make friends with the devout souls professing other religions.
- (vi) Every community should train and maintain a class of religious workers, whose task will be to expound their scriptures, to publish and circulate religious literature and to minister to the spiritual needs of the people.
- (vii) Women of India should be encouraged or persuaded to take up religious works of conducting prayer and divine service, delivering lectures and sermons, and to become ministers and preachers. Every mother, wife and sister should be a ministering angel in the family, elevating and purifying the spiritual atmosphere of the household.

- (viii) Popular methods of *Kathā*, *Granthapāth*, *Sat-sanga*, *Bhajans*, *Kirtans*, etc., should be adopted for keeping up and improving the religious spirit of the masses.
- (ix) Students' Weekly Services, Sunday Moral Training Schools, *Mahila Samiti*, *Hari Sabha*, *Gita Sabha* and the like should be organised in every locality for imparting religious and moral training to children, youngmen, women and grown-up people according to their ages and stages of development, through lectures, discourses, hymns and reading and expositions of scriptures.
- (x) A mode of worship and a system of *Sādhana* based on the instruction and experiences of saints and seers, and confirmed by the scientific researches of modern psychology and sociology, should be adopted by every community, and a common book of prayer, a set form of divine service and an approved code of rituals should be prepared after due discussion and deliberation in public assemblies for the guidance of every community.
- (xi) There should be a *Sādhana Ashram* attached to every church or religious congregation, where devout seekers after spiritual life and those who are afflicted with troubles and griefs and worn out with cares and anxieties of the world may retire for meditation and prayer and find solace and comfort, peace and joy at the feet of the Divine Father.
- (xii) A students' Religious Movement should be started in every province for awakening the spiritual consciousness of the student community and carrying out the programme of

moral and religious service for youngmen indicated above. An annual conference should be organised under this movement, where students belonging to different communities should meet to discuss matters of common religious interest, and adopt measures for securing their spiritual welfare.

- (xiii) An All-India Religious Conference should be held once a year preferably during the Christmas week at a suitable place. The object of this Conference should be to afford facilities for mutual understanding and goodwill among the various religious communities and to provide a common platform where they can exchange their religious views and spiritual experiences and recognise their brotherhood in a family which is as wide as humanity and which is presided over by one Common Father of all.

Conclusion

The scheme put forward in these pages is by no means exhaustive and comprehensive, nor is it possible to work it out within a short period. But if it gives a stimulus to our youngmen to organise a National Service League under every Indian University and to dedicate their lifelong energy and endeavours to the realisation of this plan, the religious zeal for service in our youngmen is sure to find a proper and adequate channel, and the life of the nation will, I hope, advance forward by leaps and bounds.

XI. EXTRA-MURAL CULTURE FOR COLLEGE STUDENTS

(I) Aims and Objects

In order to remove the defect of an over-emphasis on literary education which does not help the majority of our college students in the larger University of Life, and with a view to supplementing the University curriculum and the examination dominated by the syllabus in force for the Intermediate and Degree students in our colleges, it was felt that some extra-curricular subjects might be introduced and encouraged for the benefit of our college students without interfering with their regular courses of study for the University Examinations. The Government Colleges have a decent collection of books in the Library and a number of useful periodicals are subscribed out of the Library and the Common Room Funds, and the Students' Union Society arranges a number of lectures from the Professorial staff and distinguished visitors every session to widen the outlook of its members. It is desirable that we should have an examination on general knowledge to test how far the students assimilate and profit by these books, periodicals and lectures.

Again, the College Magazines invite articles and summaries of hostel and sport intelligence from the college students, and it is recognised that a competition on journalistic activities would supply adequate stimulus to the talented writers and at the same time impart useful training to novices in the art of composition.

There are various organisations in the Arts and Science colleges to bring out the latent energies of our students in athletic sports and team games, in debating and speech-making, in recitation and music, and even in painting and embroidery, for example, in connection with the Annual Sports, Students' Union meetings and Saraswati Puja and other celebrations. It would be a welcome innovation if

some means could be found for testing the memory and intelligence, practical sense and manual dexterity of our students and for the encouragement of special hobbies and talents of certain youngmen which do not find an outlet in the college functions at present.

The scheme of extra-Mural Culture, detailed below, is an attempt to provide these much-needed reforms and correctives in the routine of the college session and in the life of our college students.

(II) *Method and Scope*

The Government Colleges in Assam used to have four periodical examinations (including the Annual) for the first- and third-year classes and two examinations (including the Test) for second- and fourth-year classes. The framer of the scheme believes that there will be no loss of efficiency but every chance of improvement in the tone and spirit of the colleges if the students are enjoined to compete for the extra-Mural Culture Tests in lieu of one of the four examinations in the case of first- and third-year classes and in addition to the two examinations held every session in the case of second- and fourth-year classes. As a matter of fact, if and when the various activities of the students, as manifested through the existing channels of the Athletic section, Magazine section and Festival section at present, will be supplemented by these tests, it is expected that the all-round training in the spirit of co-operation through competition, promoted thereby, will not only make of our students better citizens, but will also make them better qualified for recruitment to the different branches of Public Services as well as for a successful career in the professional and other vocational fields (*e.g.*, trade, commerce, industry, agriculture, etc.)

So far as the methods and leisure periods for preparation of these tests on the part of our students are concerned, it is to be noted that students generally utilise their leisure periods for taking tiffin and recreation in the absence of a recess during the college hours. But with the introduction of an interval for half an hour (1-15 to 1-45 P.M.) in the middle of the daily time-table in every college, the students of colleges are likely to be free to make full use of their leisure periods, by reading books and periodicals in the Library and the Common Room.

The Editorial Board of the "College Magazine" may announce from time to time the special topics outside the examinal subjects, to which our students should devote their thoughts and labours. The guidance received from the staff in tutorial classes as well as from lectures delivered under the Students' Union and the Moral and Religious Society will also help in directing the studies of our pupils on extra-curricular subjects.

The proposed extra-Mural Culture Competition will help in focussing the attention of the college students to such other intellectual and practical endeavours which are outside the sphere of University examinations.

The subjects included in the scheme will be grouped in three separate sections, and each section will be divided into three or more minor heads. These groups and divisions as well as the maximum marks assigned to each subject are indicated below, the details of each section being given in the Appendices :—

Section I. General Knowledge	..	300 marks
(a) Arts .. .. .	..	100 ..
(b) Science .. .. .	..	100 ..
(c) Health, First-Aid, etc.	..	100 ..

(*Vide* Appendix A)

Section II. Journalism (Composition) 300 marks

- | | | |
|---|----|---|
| (a) Precis of Extra-Curricular Lectures | 75 | „ |
| (b) Original Articles of Special interest to the Province .. | 75 | „ |
| (c) Essay-writing, Educational and Literary (based on select Periodicals) | 75 | „ |
| (d) Discussion on specified Problems (Vide Appendix B) | 75 | „ |

Section III. Practical Tests (Mental and Manual) 400 marks.

- | | | |
|---------------------------------------|-----|---|
| (a) Drawing | 100 | „ |
| (b) Memory and Observation Tests | 100 | „ |
| (c) Arts, Crafts, Handiworks, etc. .. | 200 | „ |

(Vide Appendix C)

(III) Prizes and other Awards

- (1) Group I. General Knowledge—6 prizes in order of merit, of which two may be reserved for Intermediate students on the Judge's discretion.
- (2) Group II. Journalism—8 prizes, two for each item, as noted in Appendix B.
- (3) Group III. Practical Tests—21 prizes, viz., 3 for Drawing, 3 each for Memory and Observation, and 12 for Crafts, Handiworks, etc.
- (4) One medal or cup for the best student on the aggregate of (1), (2) and (3).
- (5) Certificates of special merit to all successful candidates who get at least 33% in each of the three sections, and 50% in the aggregate, or who obtain 70% in one Group and 33% at least in each of the remaining two Groups.

Details of items and awards will be issued by the Sectional Committees from time to time. Dates fixed for

the various Tests of the Competition may be announced by the sectional committees beforehand. The three events, Memory Race, Observation Race, and Drawing Race, may be organised in connection with the Annual Sports, as forming part of this extra-Mural Culture Competition.

It will be evident from the maximum marks and the number of prizes allotted that that author of the scheme lays special stress on Section III, *i.e.*, on Practical Tests, and in particular on Handicrafts, etc. The reason for this is explained in Appendix C.

(IV) Constitution

The competition will be so organised that each section will be worked out by a Committee of Judges, *viz.* :—

- (1) Board of General Knowledge, consisting of the following members :—

Hon. Secretary, Students' Common Room,
Hon. Secretary, Library Committee, two
Professors of Science, one Professor of
Arts, the College Medical Officer, the
Vice-President and the Honorary Secretary of the College Students' Union, the last-named serving as Secretary.

- 2) Board of Journalism, consisting of :—

1. General Editor of the College Magazine.
2. Editor, English section.
3. Editor, Vernacular Section, serving as Secretary (with powers to co-opt).

- 3) Board of Practical Tests (Mental & Manual), consisting of General Secretary, Athletic section, as Secretary, 2 members of the Athletic Committee, one Professor of Arts, one member of the Science Department, and two Superintendents of Hostels (with powers to co-opt).

APPENDIX A

EXTRA-MURAL CULTURE TESTS FOR COLLEGE STUDENTS

Section I. General Knowledge

A Syllabus on the subject is given below :—

Subjects	Names of Books
1. Elementary knowledge of English Literature : familiarity with the names of outstanding authors with some of their works.	Adam's Dictionary of English Literature.
2. Elementary Knowledge of Classics : Sanskrit, Arabic and Persian.	(1) Winternitz—History of Indian Literature. (2) Jahnavecharan Bhowmick—History of Sanskrit Literature. (3) Amir Ali—History of the Saracens. (4) Amir Ali—Spirit of Islam.
3. Geography and Civics : Familiarity with names of the different countries of the world, their capitals and forms of Government.	Longman's Advanced Geography. Mill's International Geography.
4. (a) Great facts of Indian and British History, with information of great discoveries. (b) Broad events of the World's History.	Mohenjo-Daro and Indus Civilisation. Green's History of the English People. Webster's History of the Ancient.

Subjects

Names of Books

- (c) Topics of English and European History, such as, Renaissance, Reformation, Inquisition, French Revolution, American War of Independence. The Great War of 1914-18, League of Nations.
5. Elementary Science : “ Romance of Science Series ”—
 Names of great Indian Scientists with an idea of their achievements.
 Physics.
 Chemistry.
 Botany.
 Astronomy.
 Engineering.
 Geology.
6. Philosophy and Religion : Acquaintance with the names of leaders of philosophical and religious thoughts.
- (1) Dr. R. N. Tagore : The Religion of Man.
 - (2) Nateson & Co.—Aspects of the Vedanta or Works of Swami Vivekananda.
 - (3) Max Müller—India : What it can teach us.
 - (4) S. C. Roy—Religion and Modern India.
 - (5) Armstrong—Transitional Eras in Thought.
 - (6) Aliotta—Idealistic Reaction against Science.

Subjects	Names of Books
7. Current topics (including sports intelligence).	Daily Mail .Year-book. Review of Reviews. Indian Review. Modern Review. Statesman (Sunday Issue), Weekly Times.
8. Health and Hygiene : Prevention of Cholera, Tuberculosis, Malaria, Small-pox, Typhoid, etc. A general knowledge of Human Physiology.	Pamphlets on these subjects, G. Black's "Sleep and How to obtain it," "Mouth and the Teeth," "Brain Work and Over Work," "Hearing and how to keep it," "Long life and how to reach it," H. C. Angell—"Sight and how to preserve it." Physiological charts.
9. First-Aid and General idea of the Scout move- ment and <i>Bratachari</i> .	Red Cross Society's book on First-Aid. Baden Powell's "Scouting for Boys." Boy Scouts' Association —Policy, Organisation, Rules, etc. <i>Bratachari</i> movement, Rules, etc.
10. Educational Methods and Universities of the world.	"League of Nations—Edu- cational Survey. Handbook for Indian Stu- dents (High Commissioner for India), Times Educa- tional Supplement.

Questions will as a rule be of two standards—one for the Intermediate and one for the Degree course students,

Some Arts questions will be compulsory for Science students and *vice versa*.

For the General Knowledge paper the following outline will indicate the procedure as well as the type of questions that may be expected.

The questions will be divided into three groups as shown below :—

Group A—Arts (Generally topics of present-day importance in History, Economics, Politics, Language and Literature).

Group B—Science (Physics, Chemistry, Botany—as far as they concern a modern citizen).

Group C—Health and Hygiene, Scouting.

Every candidate will be required to answer a minimum number of questions from each Group.

Greater value will be attached to knowledge than to style and composition.

Just to give an idea as to the nature of questions some specimen questions are set below :—

A

What do you know of the following ?—

Tea Cess Committee, Public Service Commission, Kamrup Anusandhan Samiti, Servants of India Society, Hitlerism, Marxism, Mohenjo-Daro, etc., etc.

Mention what makes the following names famous :—

Madam Curie, Marconi, H. G. Wells, Romain Rolland, Rockefeller, etc.

Put down points for and against :—

(a) Present exchange ratio of India.

(b) Vernacular as a Medium of Education, etc., etc.

B

How do you get an idea about the weather, ~~and~~ from the barometer readings and humidity data? Give the principle and system with which the Empire Radio-Broadcast is working. Why are dews formed in the Autumn? How are rainbows formed? Give the manufacturing process of artificial silk, soda, iron, etc.

C

What are the common types of mosquitoes and how do you distinguish them?

What First-Aid will you give in a case of snake-bite?

So far as Group C is concerned the questions will be based mainly on the tracts and pamphlets issued by the Department of Public Health, which may be placed on the Librarian's table for consultation by the competitors. It is expected that scouts and other students who attended First-Aid lectures will give proof of their knowledge in answering questions under this group. The tests prescribed for the award of proficiency badges for scouts, *viz.*, "Ambulance man," "Missioner" and "Public Health man" will be found useful in this connection.

There will be six prizes for successful competitors on the subject of General Knowledge—two of which may be reserved for the Intermediate students, if the Committee think fit.

APPENDIX D

EXTRA-MURAL CULTURE TESTS FOR COLLEGE STUDENTS

Section II. Journalism

College Magazines—Competition

Eight Prizes for Composition

With a view to enabling the students of Colleges to acquire practice and equipment in journalism, the Management of the College Magazine may award eight prizes, two for each branch, for composition on the subjects and lines mentioned below :—

1. **Precis-writing.** One prize will be awarded for the best English summary and the other for the best vernacular summary or digest of the extra-curricular lectures delivered under the auspices of the Societies and Clubs functioning under the College during the session. Each summary is to be written in about 250 words.
2. **Essay-writing on Special Subjects** of local and national importance. The subjects will be selected from among those associated with the village life and folklore of the District. Two prizes will be awarded, one for the best English essay and the other for the best Vernacular essay. The essay is to be written in about 2,000 words. The following six subjects may serve as illustration of the type of competition :
 - (1) Folklore of the District.
 - (2) Festivals of the Province.
 - (3) Any Hill-tribe of India.
 - (4) Christian Missionary Work in any Province.
 - (5) The Universities of India.
 - (6) Cottage Industry.

3. Essay-Writing on Educational Subjects—The Essays are to be written with the help of papers and articles published in the standard educational journals.—*The Times Educational Supplement* and *The League of Nations : Educational Survey*. The papers will be placed in the Reading Room attached to the College Library so that intending competitors may have ready access to them. Two prizes will be given to the writers of the two best essays, which will be in English only. The essay must bear evidence of intelligent study of the papers mentioned. Each essay is to be written in about 2,000 words. Names of the subjects, the titles of the papers which the essayists are to go through, and other particulars are mentioned below :—

(i) Subject for the First Essay :—

Either (A) The Educational Needs of India and International Contact in Education,

or (B) The Essentials of an All-round Education and Its Tests, Methods and Ideals.

N.B. Relevant articles for (A) :—

The Times Educational Supplement

Date of Issue	Names of the articles	
3. 6. 33.	India	Distribution of students
10. 6. 33.	„	Education and Reform
21. 10. 33.	„	Visiting Students
28. 10. 33.	„	Literacy for Women
4. 11. 33.	„	The Girl Guides
11. 11. 33.	„	Students in England
2. 12. 33.	„	Rural Civilisation
23. 12. 33.	„	A Guide for Students
30. 12. 33.	„	University Difficulties

Relevant articles for (B) :—

The Times Educational Supplement

Date of Issue	Names of the articles
3. 6. 33.	Mr. Ramsbotham on Examination. Boys will be Boys.
21. 10. 33.	Travel for School Children. All-Round Education.
28. 10. 33.	The Modern Youth. Team Spirit.
18. 11. 33.	Too many Leaders? A Plea for Mediocrity.
16. 12. 33.	Voluntary Workers Wanted.
30. 12. 33.	Over Organisation : A Plea for Leisure.

(ii) Subject for the Second Essay :—

Either (A) What can students do to promote International Co-operation ?

or (B) Education in the spirit of the League of Nations and in International Relations.

N.B. Relevant articles for (A) :—

The League of Nations : Educational Survey.

International Gathering of School Children. July, 1929.

Boy Scouts' International Bureau—January, 1931.

Student Conferences—(a) Co-operation between French and German University youths. (b) Pioneering in Inter-racial Understanding—Sept., 1931.

International Student Vacation Camps—The Junior Red Cross and the Re-approachment of Nations—Sept., 1931.

Moral Disarmament—Sept., 1932.

How to make the League of Nations known and to develop a Spirit of International Co-operation—All the issues from July, 1929, to March, 1932.

Relevant articles for (B) :—

The League of Nations : Educational Survey

Education and the Spirit of the League. International
Camps for older Boys—January, 1930.

Broadcasting as a Means of promoting International
Understanding—July, 1930.

The Spirit of Solidarity in Children and International
Co-operation—January, 1931.

Self-Government as a System of Education—January,
1931.

Foreign Travels, Meetings and Exchanges of Young
people—January, 1931.

Youth's opportunity—January, 1931.

Education in International Relations—March, 1932.

4. Considered Group-Opinion on Selected Subjects.

Two prizes for the two best statements of opinions
which will be written in English. Each state-
ment is to be written in about 150 words. The
opinions should be submitted by the represen-
tatives of the groups or units, through the
Professor in charge. Students may be grouped
into units as follows :—

- (1) Students of the first-year class.
- (2) Students of the second-year class.
- (3) Students of the third-year class.
- (4) Students of the fourth-year class.
- (5) Members of the College Union Society.
- (6) Boarders of the College Hostels.
- (7) Members of the College Athletic sections.
- (8) Lady students of the College.

The opinions submitted by the different groups should
be the long-considered, reasoned, serious, deliberate and
united judgments of all the constituent members of the
group concerned; and will be regarded as tests of their

solidity of judgment and introspection. Each unit will submit opinions on all the subjects mentioned below ; each opinion is to be stated on a separate sheet of paper. The members of a group should select their representative who should present himself to the Principal on or before a specified date. Opinions on the following subjects may be invited for the competition :

- (1) Who is the greatest hero of ancient India and who is the greatest man of Modern India ? Give your reasons ?
- (2) Which is better food—vegetable diet or meat diet ?
- (3) Is football playing good for students of India ?
- (4) Which has done greater benefit to the world—religion or science ?
- (5) Which are easier to pass—Arts subjects or Science subjects ?
- (6) Should Indian students go to foreign countries for education ?

N.B.—The compositions are to be submitted in closed envelopes to the Principal's office. The name of the Competition and the branch concerned are to be entered on the cover of the envelope. The compositions receiving prizes will be published in the College Journal in due course.

APPENDIX C

EXTRA-MURAL CULTURE COMPETITION FOR COLLEGE STUDENTS

Section III. Practical Tests (Mental and Manual)

One of the important recommendations of the Sadler Commission for the reform of the University education in Bengal (and Assam) was to the effect that the Intermediate classes should be separated from the Degree classes and formed into separate colleges by themselves or in combination with the top classes of high schools. This recommendation has already been given partial effect to by the Government of Bengal within an area of five miles round the University of Dacca. Two prominent considerations underlying this reform were : first, the insufficient equipment with which a large majority of the Matriculation candidates left our high schools made them ill-qualified for profiting by a collegiate course of study ; and secondly, the collegiate education leading to the Degree examination was more or less literary in character and it was found desirable and necessary to prescribe a varied syllabus for the Intermediate course, adapted to the agricultural and industrial requirements of the country and the vocational needs of our youngmen. In the absence of any radical reform of the collegiate education in Assam, which is under the control of the Calcutta University, the present scheme of Extra-Mural Tests may be expected to remove the above-noted defects and supplement the glaring omissions of the existing syllabus in Assam Colleges (1) by providing fields for the acquisition of practical knowledge and preparation in and display of those mental and manual exercises on the part of the college students which were neglected in their school days ; and at the same time (2) by encouraging

hobbies and tendencies which do not find sufficient scope in the usual routine of educational activities in schools and colleges, but which might create a useful and profitable vocational bias in our youngmen.

More than a decade ago, the great Sir Asutosh anticipated the fruitlessness of our secondary education and discussed the problem of introducing some vocational or technical courses in the Matriculation syllabus in a conference of Headmasters and other educational experts; and the outcome of his deliberations has taken practical shape in the revised syllabus embodied in the new Regulations relating to the Matriculation course. What the University authorities intended to effect through a change in the Regulations governing the course of study can be profitably achieved by the college authorities through such an extra-mural culture competition.

It will not be out of place, nor out of time, therefore, if the corporate activities associated with our collegiate education are given a practical turn in keeping with the ideas of Sir Asutosh and the recommendation of the Calcutta University Commission. This is what has been attempted in this section of Practical Tests.

(A) Drawing is recognised as a valuable art and gift deserving special encouragement. It is not only the foundation of the arts of painting, architecture and sculpture, but forms almost an indispensable equipment for students of natural sciences (*e.g.*, Physics, Chemistry, Botany, Zoology, Physiology, etc.), which require diagrams and illustrations at every step, as well as for students of Mathematics, Astronomy and Medicine. Even arts and crafts like Engineering, Surveying, making maps and instruments and apparatus, carpentry and smithy demand some acquaintance with the art of drawing from their apprentices

(B) Memory and Observation may be said to form three-fourths of intelligence. By memory is not meant the power (or abuse of power) of simply learning by rote and cramming, but the capacity for retaining and reproducing ideas through bonds of association which is the basis of that correlation and co-ordination of facts and things which we call reasoning. For all higher products of imagination and intelligent thinking, data must be supplied by memory. Hence the necessity of cultivating, developing and sharpening memory through recitation, quotation of passages from classical authors, citation, and manipulation of statistical figures, linking up chains of ideas and so on.

Similarly observation is the bed-rock on which the edifice of scientific discoveries and inventions is securely built. The High schools of Bengal and Assam (unlike those in the Punjab) have no provision for the teaching of science—(a deplorable omission which is going to be removed under the new Regulations at long last)—and it is, therefore, all the more necessary that the power of observation should be trained and encouraged in our students, especially of the Arts course.

Tests similar to those that are generally held on the occasion of the Annual Sports, *e.g.*, the Memory Race, Observation Race, and Drawing Race may be profitably introduced in connection with our college functions once at least at the end of each term.

The following special Mental Tests may be arranged in connection with the Annual Sports :

I. Memory Race :—(*Vide* details given in the “ School-boys’ Recreation Club ”).

Time

- | | |
|---|---|
| (a) 15 words to be seen and then reproduced on paper out of memory, | Seeing for two minutes.
Maximum time for answer—4 minutes. |
|---|---|

Time

• after running to the
next station.

- (b) Ditto with 10 numbers 6 minutes
of two digits.
- (c) Ditto with a short paragraph. „
- (d) Ditto with 4 lines of „
of a poem.
- (e) Ditto with 12 mottos „
and proverbs.

II. Observation Race :—(*Vide* details in the “ School-boys’ Recreation Club ” below).

- (a) Kim’s game—24 assorted 6 minutes (1 + 5)
ed articles are to be
exposed for 1 minute
and then covered
over. Competitors
have to write down
names from memory.
- (b) Advertisement Picture Board—(recognising cuttings from newspaper advertisements, pasted on a board).
- (c) 18 bags of things (contents are to be recognised by feeling and smelling only, without seeing).
- (d) Judging heights, distances, lengths, breadths and weights at sight or by feeling or touching only.
- (e) Hitting the centre (blind-folded pointing at the centre of some concentric circles).

III. Drawing Race :—

- (a) Draw a flower vase from sight.
- (b) Draw the College Emblem from memory.

Time

- (c) Draw any object from imagination.
- (d) Any story to be illustrated with a drawing, the title being written at the bottom. 15 minutes

Three prizes may be awarded to the winners of the first, second and third places in the Memory and Observation races.

(C) Arts, Crafts, Handiworks, etc. :—

Twelve prizes may be offered to successful candidates who pass any one of the following 16 tests selected from among the proficiency tests of scout training courses prescribed by Lord Baden Powell. 50 marks may be allotted to each test, so that in order to obtain the aggregate of 200 marks a competitor must appear at least in 4 different tests out of the 16 tests named below. Details are left to be worked out by the Committee of Judges.

(1) **Entertainer's Test:**—

Amusing an audience for 15 minutes at least, with a varied programme, *e.g.*, recitation, songs, conjuring tricks, character sketches, stories, ventriloquism, stump speeches, step dancing, playing the banjo, penny whistle, mouth organ, etc.; or rehearse and present a play for 20 minutes.

(2) **Artist's Test**—one of the following :—

- (a) Graphic art, drawing, painting, etching, woodcuts, etc.
- (b) Decorative work : designing for wall papers, posters, book jackets, stained glass, wrought iron, etc.

(c) Plastic art : modelling, pottery, etc.

(d) Carving : wood, stone, etc.

(3) Bookbinding :—

(a) Prepare the parts or sections for sewing and sew sections on tapes.

(b) Fold and paste on end papers, glue up and line with mull, round the back and add second lining.

(c) Cut boards and cover with cloth or paper and put book into case.

(4) Cyclist Test:—

Expert cycling and knowledge of the mechanism and parts of a cycle, including mending a puncture, removing and replacing a brace and wheel and adjusting any part of the machine.

(5) Photography :—

(a) Taking photo of an individual or groups of individuals.

(b) Snap shots of persons or objects in motion.

(c) Photographic representations of landscapes.

(6) Wood Work :—

(a) Chip carving—box, tea-pot stand, stool, cart stand, tea tray, care of tools and how to sharpen them : drawing simple designs and transfer them to the wood.

(b) Fret work—4 out of the following :—

A pipe rack, knife box, hand mirror ; paper knife, watch stand, bracket.

(7) Tailoring:—

(a) Cut out and sew by hand or machine shirt, shorts, etc.

(b) Insert a patch, darn a small hole.

(8) Weaving :—any four tests below, viz. :—

- (a) Knit a woollen scarf.
- (b) Net a string bag or piece of netting for putting over seeds, etc.
- (c) Make a kettle-holder in cross-stick work on canvas.
- (d) Make a rug on canvas with wool or pieces of cloth.
- (e) Make a small patch work quilt or table cloth.
- (f) Weave a useful article in ruffia.
- (g) Make a basket.

(9) Handyman's Test :—

- (a) Paint a door or similar object.
- (b) Whitewash or distemper a wall or ceiling.
- (c) Clean and adjust gas fitting and replace mantles.
- (d) Replace electric light bulbs, lamp-shades and fuses.
- (e) Replace a tap-washer and adjust a ball-cock.
- (f) Hang pictures and fix curtain rods.
- (g) Fix, repair and adjust blinds.
- (h) Take up, beat and relay a carpet.
- (i) Repair furniture, upholstery or china.
- (j) Sharpen knives.
- (k) Glaze a window.
- (l) Top up and care for an accumulator.
- (m) Replace a sash-cord.
- (n) Replace a spring in a door lock.
- (o) Know what immediate steps to take in the case of a burst water-pipe or gas leak.
- (p) Hang wall papers.
- (q) Attend to stopped gutters, waste pipes and frozen pipes.

(10) Masonry :—

- (a) Lay at least four courses of a straight wall with a corner in addition to the foundation and damp courses.

- (b) Make mortar and understand the use of a plump line and towel.

(11) Metal Work :—

Do some work in beaten brass, copper or sheet iron. Make and solder a tin box to measure with lid to fit.

(12) Electric Test :—

Make connections in electric wiring and replace defective switches, lamp-holders and fuse wires correctly ; know the construction of primary cells, electric bells, telephones, motors and dynamos and make a simple electro-magnet.

(13) Engineering :—

- (a) Have a clear idea of the working of steam and internal combustion engines and know the names and functions of all the principal parts in one of either kind. (b) Use a hammer, file, chisel, spanner and stock and die accurately, and temper and grind a tool for its special use. (c) Understand a simple mechanical drawing.

14) Ambulance man :—

- (a) Know the position of the main arteries and how to stop bleeding from veins and arteries, internal or external.
- (b) Improvise splints and to diagnose and bind a fractured limb.
- (c) Deal with choking, burning, poison, grit in the eye, sprains and bruises.
- (d) Diagnose and treat fits, fainting and insensibility, drag an insensible person with ropes, and improvise a stretcher.
- (e) Know the Schafer method of artificial respiration.

- (f) Know the laws of health and sanitation, including dangers of smoking, incontinence, want of ventilation and lack of cleanliness.

(15) Missioner :—

- (a) How to choose, prepare and ventilate a sick room.
- (b) How to wash, give medicine and take a patient's temperature, pulse and respiration.
- (c) How to prepare invalid foods, fomentations, make beds and treat bed sores.
- (d) How to apply a roller bandage to hand, knee and foot and know the materials used for dressings.

(16) Public Health Man :—

- (a) Know the modes of transmission of the following diseases : Scarlet fever, diphtheria, tuberculosis, measles, mumps, hooping cough, chicken-pox, typhoid fever, dysentery, summer diarrhoea, small-pox, malaria, ringworm, scabies, the measures adopted by sanitary authorities to prevent their spread, and the steps which should be taken by private individuals in cases of infection.
- (b) Know how to guard against importation of diseases from abroad with special reference to immigrants and animals such as rats and dogs.
- (c) Describe the methods of disinfecting a house and a room and its contents, (bedding, etc.) after infectious diseases and also of eradicating the commoner insect pests, *e.g.*, bugs and flies from infested houses and camps.
- (d) Explain the need and mode of collecting, removing and destroying house refuse and rubbish ;

and the main principle of camp sanitation and cleanliness.

- (e) Have an elementary knowledge of the laws (general and local) governing dairies, dairy farms, slaughter houses and butchers' shops; adulteration of foods and use of preservatives in them, dangers of 2 venereal diseases.

Under the Arts, Crafts, Handiworks, etc., one might also include the following :—

1. Arististic designs and decorations with leaves, flowers, seeds, sticks, papers, cloths, etc., of various colours, as done in Indian households on festive occasions.
2. Bamboo and cane works, baskets, chairs, tables, mats, *Asanus* (i.e., seats with *kusa* and other grass).
3. Wood-works, e.g., pen-holders, scales, rulers, frames of slates and photos, etc.
4. Model-making with mechano-sets; joining together pieces of a disjoined picture board; button-making with shells, etc.
5. Lighting a petrol lamp, primus stove, Icmic cooker, etc.
6. Gardening,—planting fruit trees and flower plants, growing vegetables and *Rabi* crops, etc., in the compounds of students' own houses or college and hostel premises.
7. Fine arts like painting, embroidery, music and histrionic art may be included in this programme, and may receive encouragement and support in connection with college functions, like the *Saraswati Puja*.

Weaving and carpentry are two useful branches of Industry, for which Weaving Institutions and Technical

Schools with their workshops offer special facilities. It is expected that the authorities of these organisations would gladly agree to accommodate our college students as apprentices for training during convenient hours outside the lecture periods. Weaving is still a living domestic occupation for the leisured class (including ladies) in provinces like Assam, and the interest created among educated youths by such collegiate competition is sure to help in keeping it alive instead of its becoming a dying art as in many of the provinces. The improvement and development of the workshop attached to the physics laboratories of our colleges might serve to turn it into a useful training ground for skilled wood-work, including carving, engraving, etc. Once the principle of the dignity of labour is accepted as a living faith to be translated into practice in our educational institutions, ample facilities will be found in our immediate surroundings for the natural outlet of practical skill and talents in the student community.

If an interested student would devote one month or six weeks of his long summer vacation to the learning of any useful art or any handicraft in his own village or a suburb in the neighbourhood, it would not be difficult for him to acquire a working knowledge and practice in any of these crafts and handiworks. It is needless to say that the framer of this scheme does not accept the orthodox idea *viz.*, that the dignity of labour means indignity of intellect, but pins his faith on the simple golden motto, "Work is Worship."

Conclusion

I. Need of this Educational Experiment for the Universities in India.

The scheme of the competition on practical tests, as laid down herein, is the result of my mature experience of 25

years in the various fields of educational activities and is based on a theory of education and philosophy of life which demand that education to be fruitful as a factor in the improvement of the individual as well as of the race must be closely related to life in the world of practical realities.

The author of the scheme hopes and trusts that every college in India may play its legitimate part in the unfolding of the life-plan of younger generation. It is the sincere belief of the author of this book that the new Universities that may come into being in Assam, Orissa and Sind will be of a new type based on the mature wisdom born of the experiences of other older Universities and profit by such a scheme of extra-mural culture.

Thanks to the loyalty and devotion of the students to their colleges many of the ideas that moved the preceding generations of college students, as from the dreamland, have become realities in succeeding years. The law of demand and supply has also been exemplified in the extension of the activities of the college students to ever new and varied fields. If the same spirit of responsive co-operation is manifested in the working out of the scheme of Practical Tests laid down in the third section of the scheme for Extra-Mural Culture Competition, the author will have the genuine gratification of seeing an unrealised vision translated into objective reality.

May this scheme prepare the way for the coming of a new era in the educational history of India ! May the College students of a new India prove worthy of the high destiny that awaits them in the new world of reforms and reconstruction !

II. The Unemployment Problem and its Solution

This scheme of extra-mural culture gives a few hints on the practical lines, along which our educational institutions can be organised, and scope and facilities for training

can be imparted to talented youths of the province in order to make them better fitted for the battle of life as earning members of the family and useful citizens of the State. I append below a note which may be found useful on the subject of Education and Unemployment.

APPENDIX TO EXTRA-MURAL CULTURE

Education and Unemployment

The problem of unemployment has not yet reached its acute stage in Assam. There is no lack of resources to be developed nor of enterprise in our youngmen. With a wise lead and careful handling the situation can well be brought under control before it is too late. I can suggest no ready-made scheme for the provision of employment for livelihood to all educated youngman of the *Bhadralog* class. But what follows is intended to give a new turn to our educational organisations and thereby to prepare the ground for the solution of the problem of unemployment among educated youths.

1. To remove the greatest evil in our present-day educational system, *viz.*, much too literary bent generating a false sense of prestige and an erroneous idea of what befits a gentleman, work with hands and touch of the soil must be insisted on as an indispensable condition for promotion from the primary to the middle and from the middle to the higher grade of school education; and some practical knowledge of agriculture and industry through school gardening, handiworks, arts and crafts, creating a vocational bias, must be made a *sine qua non* for obtaining certificates on completion of the secondary stage of education. I would even recommend the widening and supplementing of our collegiate education through extra-mural culture and

activities, of which records should be kept by the authorities of the College against each student, and for which the University authorities should give some credit in declaring the division of successful candidates in the University Examinations. I consider this to be the fundamental solution of the problem of unemployment, as it is on the foundation of a sound system of education that any solid structure of national prosperity must be securely built, and it is by the weapon of education (theoretical and practical, intellectual and moral) that the overgrowth of prejudice and superstition, inertia and ignorance, that lies at the root of the social evils of this country, can be effectively eradicated. My own ideas on the subject are reflected in the two Quinquennial Reviews on the Progress of Education in Assam prepared by me in 1927 and 1932 and also in the "League of Welfare"—a scheme initiated as a result of the various Educational Conferences held by me (*vide supra*).

2. The Normal and Training Schools in the Province may be made vehicles for the dissemination of correct ideas and introduction of sound practices in our Vernacular schools and in rural areas for the economic reconstruction of the villages. For example, 60 teachers are deputed for training every year from each Division in Assam to the Jorhat and Silchar Training classes attached to the Normal Schools. From these classes 10 teachers (out of the allotment of 60 in each Division)—selected from the Vernacular schools of each division,—could be got trained in practical farming, weaving and some cottage industries under the Departments of Agriculture and Industry for a year, so that they could on return to the schools teach useful rudiments of agriculture and arts of weaving, etc., to the teachers of village schools and others in the locality.

Similarly, the Normal School courses may be reduced so as to cover two years' training and the extra year (out

of the three years' course) may be utilised by giving the intending teachers practical training in some branches of agriculture and industries to be chosen out of a prescribed list of alternatives at their option. If Matriculates alone are admitted to the Normal School, they may finish the course in one year and spend an additional year on such practical training.

It is needless to say that neither of the proposals above (*viz.*, regarding the Training class and the Normal school pupils respectively) involves any extra cost, except the cost of the journey to and from the homes of the candidates from and to the centres of training, as the stipends and pay, etc., will be met, as now, from the usual budget for training allotted to these institutions and the extra help for technical (agricultural or industrial) training will be provided by officers of the Department of Agriculture and Industry out of their respective budgets.

It may be noted that a scheme for agricultural training to be given to select teachers of the Surma Valley was prepared and submitted by me in consultation with Chairmen of Local Boards and Municipalities 5 or 6 years ago and this was approved by the then Director of Agriculture and Industry (Rai Bahadur K. L. Barua), and blessed by the then Minister of Education, the Hon'ble Syed (now Sir) Muhammad Saadullah, but the proposal was not given effect to, as the Commissioner of the Surma Valley did not support it. Mr. J. R. Cunningham, the then Director of Public Instruction, was good enough to remark that had the scheme materialised it would have anticipated in this Province one of the important recommendations of the Royal Agricultural (Linlithgow) Commission.

3. It is desirable and even necessary to organise periodical training camps (during the cold weather preferably) for the benefit of youngmen who are naturally bent on vocational study as well as for those who are willing to

devote themselves to the task of rural reconstruction, on the lines of the Summer School for Training in Rural Service, organised and managed by the Y. M. C. A. in Madras. This can be done without difficulty and at moderate cost if various nation-building Departments, *viz.*, the Departments of Education, Agriculture, Industry, Co-operative and Public Health, and the Local Bodies in the Province, join hands and work under Ministers in charge of the nation-building subjects and Local Self-Government. The following subjects may be taught in these camps, covering a period of one month or six weeks :—

(1) Poultry farming, (2) Dyeing, (3) Calico-printing, (4) Bee-Keeping, (5) Agriculture (elementary), (6) Preserving of fruits and vegetables, (7) Co-operative.

Besides, extension lectures may be delivered on such subjects as Village Panchayats, Rural Health and Sanitation, Rural Play-grounds and Recreation, Adult Education, Principles and Methods of Rural Reconstruction to the candidates under training in the camps as well as to others. If the Normal Schools and Government Colleges (or Government High Schools in District Headquarters where there are no colleges or normal schools) are made centres for such training, this scheme can be given effect to without considerable additional expenditure.

4. The Scout organisation in the province can be made a very useful channel for solving the unemployment problem, if it is Indianised and adapted to the local environments and the needs and requirements of the people of the province (*vide* my scheme of the League of Welfare). I can speak from my long experience and intimate connection with the Scout movement that no better method of training the practical sense and of giving a vocational bias to our youngmen could be found than through the “first star” and “second star” tests of Wolf Cubs, the “first

class " and " second class " tests of Scouts, devised by the Chief Scout, Lord Baden-Powell. I would strongly recommend the adoption in our school and college routines of some of the subjects noted below, for which proficiency badges are given by the Scout authorities. Encouragement of hobbies, arts and handicrafts among our students may be best provided by offering prizes, medals and diplomas to those who display special skill in such extra-curricular activities, which may easily be organised in connection with the Annual Sports and other functions of Schools and Colleges :

(A) Proficiency Badges for boys of the age of 7 to 12 :

Group I. Character :—(a) Collector, (b) Observer, (c) Signaller.

Group II. Handicrafts :—(a) Artist, (b) Weaver, (c) Wood work—including chip carving, fret work, carpentry.

Group III. Service :—(a) First Aider, (b) Guide, (c) House orderly.

Group IV. Physical Health :—(a) Athlete, (b) Swimmer, (c) Team player.

B) Proficiency Badges for school boys above 12 and for College students :—

(1) Ambulance man, (2) Artist, (3) Basket worker, (4) Beefarmer, (5) Bookbinder, (6) Carpenter, (7) Clerk, (8) Cook, (9) Cyclist, (10) Electrician, (11) Engineer, (12) Entertainer, (13) Farmer, (14) Gardener, (15) Friend to animals, (16) Handyman, (17) Journalist, (18) Mason, (19) Musician, (20) Missionary, (21) Photographer, (22) Potter, (23) Poultry farmer, (24) Printer, (25) Public Healthman, (26) Signaller, (27) Tailor.

Reference may be made to scout literature for details regarding the above badges.

If Assam had a Secondary Board of her own, I believe, passing in one or more of these tests during the school course could have been insisted on as a condition for appearing in the Matriculation Examination.

5. Next to Scouting, the Co-operative Banks and Co-operative Stores form perhaps the most useful branch of training for the welfare of our youngmen. The rural Co-operative Societies have been helped in their organisation by village school masters, and it is gratifying to learn that *Sikshasamavaya* or Co-operative Banks for educational officers and aided school teachers have been successfully managed by them in many sub-divisions. But the experiment of Co-operative stores for college students and school boys (*especially* for boarders of hostels) has yet to be tried. If the Registrar of Co-operative Societies would kindly initiate a scheme on a practicable basis, the officers of the Department of Education will, it is hoped, co-operate and create an interest among the staff and students for making its application a success.

6. In conclusion, I would suggest the formation of an Employment Board in each district with branches in each sub-division for the purpose of co-ordinating the activities of different organisations aiming at the same end, *viz.*, provision of training and facilities to those who need employment and want to earn livelihood by self-help. All the proposals under (1) to (5) above may be worked out in details in the sub-divisional or district conferences held under these Boards. The scope of this Board should be wide enough to include :

- (i) Propaganda work among the masses and educated public on the value of self-help and dignity of labour ; and
- (ii) providing the healthy diversions, amusements, entertainments, etc., (through libraries, reading-

rooms, musical concerts, night-schools, arts and crafts exhibitions, agricultural show, baby week, maternity welfare centre, lantern lectures, sports, tournaments, etc.) which might keep unemployed youngmen profitably engaged in social service, rural reconstruction works and other useful works as citizens of the State and thereby give them training in the arts of self-control and capacity for organisation. Certificates granted by the Employment Board to youngmen who serve in these fields should carry weight with the authorities who are in need of the services of competent hands.

XII. EDUCATIONAL RECONSTRUCTION FROM THE FOUNDATION : SCHOOL-BOYS' RECREATION CLUB

1. Educational reconstruction must start from the foundation. We have to begin with primary schools, and it is on the proper control, organisation and distribution of the system of primary education alone that we can build a sound structure of secondary education. It would be putting the cart before the horse to build the roof or the superstructure of collegiate and university education first and then to reform the secondary and primary schools. The " *petitio principii* " or *vicious circle*, referred to by the Hartog Committee and implied in the Sadler Commission's Report, does not arise, if we remember that the university education, as imparted in our colleges, has already turned out of the higher educational institutions a large number of M.A.'s, B.A.'s and I.A.'s (as well as M.Sc.'s, B.Sc.'s and I.Sc.'s) who are not finding employment anywhere, and the

educational world and the world of service and business and literary professions and civil organisations will alike be gainers, if the talents of the large army of highly educated youths from our colleges and universities are usefully employed in building up a solid foundation for our primary and secondary education. In a way, there is an over-production of graduates and under-graduates, and their number, increasing year after year, will prove a source of danger to society and to the State, unless effective measures are taken for utilising their services. Useful employment may be found for them in a newly organised educational system, if reconstruction is undertaken. I am afraid 50% or more of these unemployed graduates and under-graduates may prove to be really unfit and inefficient for the schools and therefore unemployable in the educational market or field of teaching; still the remaining 50% or less may supply us the necessary number of recruits for our recognised schools with proper training and under adequate control and supervision. Now, let us outline the foundation of an efficient system of primary and secondary education, which needs reorganisation as an immediate preliminary to any improvement in our collegiate and university education.

2. The primary stage may be completed in 4 years as a compulsory measure, and for this purpose we may allow the village schools to have only 4 classes, *viz.*, I, II, III and IV, more or less on the lines of the present. These schools should be staffed with Matriculate teachers, and the candidates for the Headmastership should be required to have a training certificate and also to attend a scout training course, as additional qualifications. This is necessary not only because a trained Matriculate (especially when he has had scout training) has better equipped himself with intellectual attainment and has a wider outlook and greater self-confidence, and as such, can show capacity for organisation

and initiative and enterprise, which is seldom to be expected from a Middle-Vernacular and Middle-English-passed young-man, but also because Matriculates are now prepared to accept posts in primary schools even as assistant teachers in rural areas. Preference may be given to those candidates for teachership among the Matriculates, who were themselves born and brought up in villages.

3. The primary school curriculum must be so prepared as to include the following 4 groups of subjects for training, with a fifth group concerned with examinations and competitions, displays and exhibitions.

Group A

(1) Songs :—A selection of moral and religious songs to be made on non-communal lines, universally acceptable and breathing a liberal and catholic spirit, including some patriotic songs (*e.g.*, *Bande Mātaram*, *Janaganamana adhināyaka*, *Hindusthān hāmārā*, *Dhāna dhānya pushpe bhārā*, *O mor sikoni des*, etc., which are sung as national anthems in Bengal, Assam and other Provinces and also allowed by General Headquarters of the Boy Scouts Association. Such songs may be sung in the beginning and at the close of school hours. The Normal Schools and Teachers' training classes must arrange to teach a few of these songs to the intending and existing teachers reading therein.

(2) Recitations :—A book of select poems for recitation, suited to the various classes, must be compiled by the Department and taught in schools.

(3) Acting, including action songs, artistic drills, folk-dances, dramatisation of dialogues and scenes from children's plays, tableau vivant, etc., should form a regular feature in Primary Schools.

The object of this group (A) is to bring out the latent joy and spontaneous delight in the hearts of the children and make the school not a place of terror, but of enjoyment sanctified by discipline and control. Nothing is better calculated to develop the power of expression than these arts.

Group B

(1) Stories—including historical tales, stories from the Epics, the Ramayana and the Mahabharata, and from the Puranas (*e.g.*, of Dhruba and Prahlad), anecdotes of heroic sacrifices and brave acts from the lives of great men (*e.g.*, Casabianca, Sir Philip Sydney, Florence Nightingale), and stories of Rajputana, history of the District and Province may be taught best through a series of stories progressively arranged from lower to higher standard.

(2) Travels :—Description of various places of interest (of historical, religious and industrial and commercial importance), of hills and rivers and *haors* and towns, and steamer and railway stations, places of pilgrimage, etc., in the District and Province. Geography may be taught indirectly in an interesting manner through stories of actual and imaginary travellers.

(3) Biographies :—These too, should form part of the storey-telling group. Moral and religious education is best imparted through the lives of Buddha and Jesus, Muhammad and Nanak, Sankar Dev and Chaitanya, Raja Rammohan Roy, Iswar Chandra Vidyasagar, Maharshi Devendra Nath Tagore, Paramhansa Ramkrishna, Keshub Chandra Sen, Swami Vivekananda and Asutosh Mookerjee and other great men of India, as well as Martin Luther, Abraham Lincoln, Washington, Queen Victoria, Napoleon Bonaparte and others of the West. No better

means of developing the minds of young learners and raising them above the national to the international plane could be suggested than this method of relating lives of great men of all countries in the East and the West.

Group C

(1) General knowledge and science :

- (a) Topics relating to health and hygiene, cleanliness and prevention of diseases, precautions to be taken at the times of outbreaks of epidemics, etc., should be dealt with in the form of discourses illustrated with charts, pictures and (where possible) lantern slides.
- (b) Birds and animals that are familiar in the locality, *e.g.*, pet dogs and cats, ducks and pigeons, parrots and mynas, cows and horses, may be made subjects of observation, and their ways of life, habits, feeding and drinking, etc., closely studied by the children themselves, and results of their observation recorded with appropriate drawings.
- (c) Gardening may be encouraged by allotting plots in the school compound, as well as in the kitchen gardens of their homes, under the supervision of the teachers and the elders of their families.

(2) Handiwork and handicraft :—Making toys and artistic designs with seeds and sticks, leaves, and paper, clay and cement ; weaving, knitting, embroidery ; decorating households ; drawing and pencil sketches, painting with colour and brush ; wood-work, cane and bamboo work, etc. Each boy or girl should be allowed to follow the bent of his or her inclination, taste and temperament in these matters ; the family profession being consulted (*e.g.*, pottery and weaving) in special localities. This will not only train

the ears and eyes and senses, and develop dexterity of hands or manual skill, but also give them a bias for any vocational training the children may take when they grow old.

(3) Practical knowledge of the household and business world:—This can be imparted to village and town children by way of games that could be organised under the project method. For example, (a) marketing and shopping, (b) postal transactions, (c) travelling by a variety of conveyances by different routes and communications, (d) managing a school as teachers, (e) detecting thieves and robbers and reporting to the police and getting them tried by a Magistrate, (f) nursing and administering first aid, (g) cooking and the necessary arts of dressing vegetables, gathering fuels, grinding spices, milching cows, etc., (h) organising a feast or festival like a marriage procession or a *Puja* ceremony, etc., and that through the enactment and dramatic performances on the scenes of (a) a bazar, (b) a post office, (c) a steamer or railway or motor station, (d) a primary school, (e) a police station and a law-court, (f) a hospital or dispensary, (g) a kitchen or family household, (h) a doll's marriage or a *Puja* festival respectively in the school compound on suitable occasions from time to time.

Group 1)

(1) Outdoor games, and simple drills and active sports including athletic exercises ; scout games, etc., as introduced by physical instructors, e.g., *Hadududu*, *Nundair*, leap frog, the tiger and the goat, shooting the duck, Pyramid exercises, etc.

(2) Indoor games (at least once a week on Sundays or on Saturday afternoons), e.g., Carrom, Bagatelle, Ludo, Snake and Ladder, 10, 12 or 16 Counters, Building Box,

Jig-saw or uniting pieces of a picture cut into pieces and disarranged, Meccano sets, etc.

(3) Walking exercises, camping, picnic, garden-parties, etc., to be arranged occasionally, at least twice in the year.

Group E

(1) Examinations and competitions on the above subjects in Groups A to D; memory testing, intelligence testing, observation testing; drawing and music testing, riddles and conundrum.

(2) Exhibition of handiworks, written works, maps, drawing, dictation and handwriting and Arithmetic notes, etc.; Inter-Circle and Inter-Subdivisional competitions.

(3) Annual Prize-giving functions and celebration of appropriate festivals of the seasons.

4. In towns and advanced rural areas,—where there are middle and high schools—these primary schools could be affiliated or attached to secondary schools and receive all the friendly help and advice and guidance from the higher qualified staff of Middle and High schools.

To organise primary education on the above lines, we must avail ourselves of the best elements and materials from up-to-date methods (Montessori, Fröbel or Kindergarten) and watch the results of experiments and innovations introduced in different localities according to local conditions. A large variety of choice should be allowed.

5. The primary schools, with the scheme of recreational studies organised in the foregoing manner, must be linked to two grades of secondary schools, viz., (1) the lower secondary grade, containing classes V to VIII (middle schools), and (2) the higher secondary grade, containing Classes IX to XII (high schools proper) including the present Intermediate Arts and Science classes, which are really carrying on the high school or secondary

education in our colleges. The Recreation Club programme can be organised in these classes with profit in a modified form suited to the age and stage of intellectual attainment of the boys and girls.

6. The following is the outline of an experiment on extra-mural culture conducted with school boys and girls at the Sylhet Recreation Club :—

I. A SCHEME OF CULTURAL TESTS AND AMUSEMENTS FOR SATURDAYS

Group A

1. Music Hymns and other songs, to be sung in schools on suitable occasions, selected and taught.
2. Recitation (1) *Bandi-Bir*, (2) *Puratan Bhritya*, (3) *Dui Bigha Jami*, (4) *Nirjharer Swapna Bhanga*, etc., and similar poems, to be selected from Rabindranath and other poets for recitation and being practised in memorising.
3. Acting and Dramatisation—Action Songs, Tableau Vivant, Artistic Drill and Dance. Some selected books—*Ekalabya*, *Chitore-Gaurab*, *Karnárjun*, *Dákghar*, *Mukut*, *Bisharjan*, some selected scenes from *Raja-o-Rani*, etc.

Group B

Discourses to be given by teachers and repeated by boys.

4. Stories—The Ramayana and the Mahabharata, Dhruba, Prahlad, Aruni, Casabianca, Sir Philip Sidney, Florence Nightingale. Rajput Stories, Robinson Crusoe, Gulliver's Travels, Pilgrim's Progress, Æsop's Fables, etc.
5. Travels—Puri, Kashmir, Amarnath, Chandranath, Jamunotri, Kamakhya, Basishthásram,

voyages from Chittagong to Calcutta, England, Scotland, Switzerland, France, Germany, China, Japan, Russia, America, etc.

6. Biographies—Buddha, Jesus Christ, Muhammad, Nanak, Chaitanya, Sankar Dev, Ram-mohan Roy, Iswar Chandra, Asutosh, Abraham Lincoln, Washington, Maharshi Devendranath, Ramkrishna, Vivekananda, Keshub Chandra, Martin Luther, Queen Victoria, Napoleon Bonaparte and others.

Group C

7. General Knowledge—(a) Hygiene—cleanliness, (b) Animals—dog, cat, horse, cow, duck, pigeon, cock, parrot, myna, (c) Agriculture—fruits and vegetables and flowers in the garden, rice, etc. References—*Sishu Bharati* Series, Treasury of Knowledge, Elementary Sciences.
8. Artistic Designs—(i) Needle-works, Embroidery ; (ii) Weaving ; (iii) Hand-works—articles to be made of paper, earth, stone, flower ; (iv) Art of Decoration—*Griha Sajjd, Alipana* ; (v) Drawing, Painting ; (vi) Wood and Cane works—Basket works.
9. Practical and Household Knowledge—(i) Imitation marketing, shop-keeping ; (ii) Post Office transactions ; (iii) Railways, Steamers and Motor Stations ; (iv) Mock School ; (v) Mock Trials— theft, robbery and police ; (vi) First Aid ; (vii) Cooking, dressing vegetables, collecting faggots, milching cows ; (viii) Mock marriage of dolls.

Group D

10. Outdoor Games—(1) *Hadududu*, (2) Badminton, (3) Volley Ball, (4) Leap Frog, (5) Shooting the Duck, (6) Tiger and Goats, (7) Drill.
11. Indoor Games—(1) Carrom, (2) Snake and Ladder, (3) Meccano, (4) Building Box, (5) Ludo, (6) Draughts, (7) Bagatelle, etc.

Group E

12. Annual Competition on the above items and memory tests, intelligence tests, observation tests.
13. Educational Exhibition with hand-works, *khatas*, etc.
14. Picnic and Excursions.

II. RECREATION FOR SCHOOL-BOYS

Extra-Curricular Training for Saturdays

(Quarterly programme of Variety Entertainments, Culture Tests, etc., from July to October)

(a) July (1936)—

Group A—Music, Recitation, Acting and Dramatisation.

Group B—Story-telling and Speech-making (on stories, travels, biographies, etc.).

July 4th—(a) Music and (b) Recitation (one hour)—
25 minutes each, with indoor games for
10 minutes.

„ 11th—(a) Story-telling and (b) Speech-making
hour as above).

„ 18th—Dialogue, Action Song, Play-acting,
Dancing (one hour as above).

„ 25th—The whole of the Groups A & B (2 hours).

(b) August —

Group C—General Knowledge, Observation, Memory and Drawing.

August 1st—General Knowledge (hygiene), and Observation testing (one hour)—25 minutes each with 10 minutes for indoor games.

„ 8th—General Knowledge (animal life), Recognition and Memory tests.

„ 15th—General Knowledge (Agricultural), and Drawing tests.

„ 22nd—Observation and Memory tests.

„ 29th—Combined Group C (2 hours).

(c) September—

Group C—Practical Knowledge.

September 5th—Practical tests (one hour).

„ 12th—Project of bazar transactions (one hour).

„ 19th—Project of Post Office, Telegraph and Mail services (one hour).

„ 26th—Project of Railway and Steamer services (one hour).

(d) October—

Groups C & D—Artistic Designs, Exhibition and Culture-Group Competition.

October 3rd—Educational Exhibition with competition on Artistic Designs.

„ 10th—Final school function with competition in all groups.

(Before the Puja Vacation)

III. RECREATION FOR SCHOOL-BOYS

Extra-Curricular Tests

(A Scheme of Culture-Group Competition)

Group A (two hours' programme)

(Time—half an hour in each room for a group of 10 boys.)

	Number of Competitors	
(i) Music ..	10	} (<i>Vide</i> subjects shown under Group A of Part I of the scheme.)
(ii) Recitation ..	10	
(iii) Story-telling ..	10	
(iv) Speech-making ..	10	

Group B (two hours' programme)

(Time—half an hour in each room for a group of 25 boys.)

(i) General Knowledge	25	} (<i>Vide</i> specimens of questions in the following pages.)
(ii) Observation Tests ..	25	
(iii) Memory Tests ..	25	
(iv) Drawing Tests ..	25	

Group C

Practical Tests—Time—one hour, each competitor to try as many varieties as possible. (*Vide* details below.)

Group D

Indoor Games—Time—10 minutes only. (*Vide* details below.)

Group E

Practical and Household Knowledge through business transactions, as shown in Group C—No. 9 of Part I.

Group F

Library Tests—(As per Group B, Nos. 4, 5 and 6 of Part I and questions given below.)

IV. SAMPLES OF QUESTIONS

Group B—(i) General Knowledge Tests

(Attempt as many as you can within the time-limit,
at least 3 being answered from each Group.)

(A) Weather, etc.—

1. Why is there heavy rainfall at Cherrapunjee ?
2. Why is the summer so hot and the winter so cold ?
3. Why are nights (a) shorter in the summer and (b) colder in the winter.
4. Why are there solar and lunar eclipses ?
5. How is fog or mist formed ?
6. Which way does the wind blow in summer and in winter ?

(B) Market price, Postal rates, etc.—

1. (a) What is the present rate of the price of milk in your locality ?
(b) What is the present rate of the price of rice in your locality ?
(c) What is the present rate of the price of *ghee* in your locality ?
(d) What is the present rate of the price of oil in your locality ?
(e) What is the present rate of the price of potato in your locality ?
(f) What is the present rate of the price of *dal* in your locality ?
(g) What is the present rate of the price of fish (dried and fresh) in your locality ?
2. What would be the interest of Rs. 500 in 25 years at the rate of 4 p.c. per annum ?
3. What would be the cost of paving a floor 15 ft. by 12 ft. at the rate of Rs. 3 per sq. ft. ?
4. How much do you require for buying 8 post cards and 10 stamped envelopes ?

5. What would be the cost of sending the message below by wire?—

‘ Head Master, Mission M. E. School, Mawkhar, Shillong.

“ My son ill cannot attend school opening day after vacation kindly grant leave Owen Rowie.”

6. What is the commission for sending by Money Order a sum of Rs. 5, Rs. 10, and Rs. 25.

(C) Say ‘ Yes ’ or ‘ No ’—

1. Can you sing ?
2. Can you play on any musical instrument?—
(a) Harmonium ? (b) Violin ? (c) Sitar ?
(d) Esraj ? (e) Tabla ? (f) Flute ? (g) Guitar ?
(h) Banjo ?
3. Can you ride ?
4. Can you drive a car ?
5. Can you bike ?
6. Can you sew a button ?
7. Can you mend a sock ?
8. Can you make bows and arrows ?
9. Can you grow vegetables and flowers in a garden ?
10. Can you light a lantern ?
11. Can you light a stove ?
12. Can you swim ?

(D) Write ‘ T ’ for true and ‘ F ’ for false against each statement below—

1. Akbar was the father of Shah Jahan, the Mogul Emperor.
2. Nurjehan was the queen of Humayun.
3. Aurangzeb built the Tajmahal at Agra on the tomb of his wife.
4. The British people are very enterprising as merchants.
5. Asok the Great was converted into Christianity.

6. Ranjit Singh was a great Maharatta Chief.
7. Mr. G. A. Small is the Director of Public Instruction, Assam.
8. The population of India according to the last census is over 35 crores.
9. Wheat is the chief crop of Assam.
10. Dr. B. C. Roy is the Mayor of Calcutta.
11. The year 1900 was a leap year.
12. The polar regions are very hot.
13. The 21st June has the longest day.
14. Mr. Wedgwood Benn is the Secretary of State for India.
15. Sir C. V. Raman won the Nobel Prize in 1930.
16. Michael Angelo is a great scientist.
17. Assam has no representative in the Syndicate of the Calcutta University.
18. Somes Bose is a great Mathematician.
19. There are two medical schools in Assam.
20. The battle of Plassey took place on the 23rd June, 1757.
21. There are 22 High Schools in Assam.
22. The altitude of Shillong is nearly a mile.
23. The Muhammadan population of the district of Sylhet is about 59 p.c.
24. Akbar was a bigoted Musalman.
25. Rai Bahadur P. C. Dutt, C.I.E., is a member of the Council of State.
26. The Finance Member of the Government of Assam is an Indian.
27. The present Vice-Chancellor of the Calcutta University is Dr. Urquhart.
28. Sir Asutosh Mookerjee died 8 years ago.
29. W. C. Rontgen invented X-Ray.
30. The distance of England from India is about 4,000 miles.

31. There is a Pasteur Institute in Shillong.
32. The last inter-school tournament was held at Silchar.
33. The third class railway fare from Sylhet to Kulaura is Re. 1.
34. The monthly salary of His Excellency the Governor of Assam is Rs. 5,500.
35. The President of the Indian Legislative Assembly is Sir Ibrahim Rahimatulla, K.C.S.I., C.I.E.
36. 10,000 boys appeared at the last Matriculation Examination.

(E) Name—

1. The greatest mountain in the world.
 2. The longest river in Asia.
 3. The most populous city in Assam.
 4. Any great poet of India.
 5. Three great scientists of Bengal.
 6. Seven wonders of the world.
 7. Five poets of Bengal.
 8. Five scientists of the world.
 9. Five great men of the world.
 10. Five orators of India.
 11. Five Indian members of the last Round Table Conference.
 12. Five men of the district of Sylhet who had been to foreign countries for further education.
 13. As many Universities in India as you can.
 14. All the local banks.
 15. As many Nobel Prize-winners as you can.
 16. Birds
 17. Beasts
 18. Trees
 19. Flowers
 20. Vegetables
 21. Fruits
- } Ten of each variety.

22. Three books of each of the following authors :—
Kalidas, Shakespeare, Rabindranath, Saratchandra, and Anurupa Devi.
 23. Three things containing the richest quantity of vitamins.
 24. All the Indian Universities with their respective Vice-Chancellors.
 25. The inventors of :—
Steam Engine, Aeroplane, Telegraphy, and Wireless.
 26. The different competitive examinations that are held under the Public Service Commission.
 27. Some appliances of modern warfare.
 28. One book for each of the following languages :—
Assamese, Pali, Hindi, Urdu, and Gurumukhi.
 29. The coins for the following countries :—
France, Germany, Russia, Japan and America.
 30. The schools in Assam that are being run on the Dalton Plan.
- (F) 1. What are the chief food-products in the Khasi and Jaintia Hills? (a) on the Hills, (b) on the Southern slopes (*War*), (c) on the Northern foothills (*Bhoi*)?
2. Which locality sets the standard for spoken or written Khasi?
 3. Name 6 of the chief states under the Siems.
 4. How is water supplied by Shillong Municipality?
 5. How are Wahadadars appointed?
 6. How many High and M. E. Schools are there in this district?
 7. Who was the leader of the Mount Everest Expedition for the last time?
 8. How much will you pay annually as income tax on Rs. 3,500 a month?

9. What is the commission of sending a T.M.O. of
Rs. 250 ?
10. Describe the sea-route from Bombay to America.
11. Where are the following institutions located in
India ?—
Military College, Agricultural College, Public
School.
12. What is the present rupee equivalent for 3 shillings ?
13. Why are following names famous ? :—
Sir C. V. Raman, G. B. Shaw, Einstein, Hitler,
Mussolini, Chamberlain, Churchill, Roosevelt.
14. How many Broadcasting Stations are there in
India and where are they situated ?
15. What time does it take to fly from Croydon to
Karachi ?
16. What steps are being taken by the Government
for expansion of " Burro " cultivation in
Sylhet and why ?
17. Who is the originator of the Dalton Plan ?
18. Who took the initiative in introducing the Dalton
Plan in Assam ?
19. Who is the present Governor of Bengal ?
20. Who is the President of the Assam Legislative
Council ?
21. How many elected members are there in the
Assam Legislative Council ?
22. What is the current price of gold per *tolah* ?
23. What is the probable distance of Calcutta from
Sylhet ?
24. What is the third class Railway fare per mile in
the A. B. R. ?
25. What has made Dr. Brahmachari so famous ?
26. What is the Calcutta time when it is 12 o'clock
at Sylhet ?

27. What is the cost of an ordinary telegraphic message of 8 words ?
28. How is it that a telegraphic message from Calcutta reaches Sylhet later than Silchar ?
29. Why have we bones in our bodies ?
30. Why is a road higher in the middle ?
31. Why is sea never still ?
32. How does a bird know how to build its nest ?
33. Why does boiling milk flow over the top of the sauce-pan ?
34. Why do we get out of breath when we run ?
35. Why do motor cars have numbers ?
36. Why can we sleep more quickly in the dark than in the light ?
37. Why is there a hole in the tea-pot ?
38. Why do we always want to run down a steep hill ?
39. How can a duckling swim without being taught ?
40. Why do our feet not wear away as boots and shoes do ?
41. What are the advantages that can be derived by utilising the electric current in our daily life ?
42. Why does an onion make our eyes water ?
43. Do parrots know what they are talking about ?

Group B—(ii) Observation and Recognition Tests

1. Kim's game.
2. Recognition of various specimens of leaves.
3. White powders to be distinguished from each other.
4. Chalk, soda, sugar (ground), pounded rice, flour, lime—to be recognised.
5. Newspaper cuttings of advertisement pictures,—to be deciphered.

6. Bags of tea, ginger, cloves, rice, black pepper, sugar, *dal*, tamarind, mustard, sand, etc.—to be recognised.
7. Describe the picture before you.
8. Judging distance and area by sight, and weight by feeling, *e.g.*, the room, the platform, the black board, the paper weight, etc.
9. Write the distance of the bazar from your school, and of your school from the Government office, and height of the ceiling, the wall and the door.
10. Give the weight of brick, stone, iron, a bag of rice and a bottle of water.
11. Double *n*, double *o*, *L* and *d* ; change the letters and make a city.
12. Riddles and puzzles, *e.g.*, (i) To give the name of an animal such that if its head be cut off, it becomes the name of a bigger animal.
(ii) What is it? It is greater than God; the living die if they take it, but the dead always take it.
(iii) The more you cut the larger it becomes—
What is it?
13. Naming the contents of a bag by feeling and smelling.
14. To ascertain the quantity of water in a bottle by guess.
15. To tell the weight of a bottle of water by guess.
16. Deciphering the contents of pictures (advertisement, etc.).
17. Name hard and soft objects and varieties of smell.
18. Separating things mixed up; such as rice, *dal*, pebbles and husks, sand and sugar, grain and husks.
19. Blind-folded recognition of objects.

20. Name 4 varieties of tastes with examples.
21. 10 bags are placed on the desk with different spices, grains, etc.—

Write the names of the contents by touching and smelling and seeing, but without tasting.

22. 10 cups or saucers with a different variety of white things in each—*e.g.*, lime, flour, ground rice, sugar, soda, sago, *sooji*, chalk, dust, tooth powder. Write the name of each.

Group B—(iii) Memory Tests

(Time—5 minutes for each variety).

1. Write from memory 6 words dictated :—moon, sky, cloud, rain, sea, land.
2. Write from memory 6 figures dictated :—12, 28, 34, 51, 76, 89.
3. Write from memory 4 lines of any poem.
4. See for a minute and write the names of objects covered with cloth :—a nib, a pencil, a pen, an envelope, a knife, an inkpot, a soap, a needle, a bundle of thread, a ball, a shoelace, a post-card, a letter paper, some flowers, buttons, rice and paddy, a fruit, a vegetable.
5. Write the names of as many vegetables, fruits and flowers as you know and also names of trees that do not bear fruit, names of insects, birds and beasts.
6. Look at the Black Board for a minute and then write without seeing—constant, fountain, balance, spring, money, flower, soldier, killed, battle, match, candle, moon-light (words to be written previously on the Board and then exposed for a minute).

7. Write after a minute's glance at the Black Board :—Love, grace, gentle, brave, hero, noble (words to be exposed).
8. Look at the Black Board for a minute and then write without seeing :—Speak the truth ; Be kind to the poor ; love your neighbour ; Be loyal to the king (sentences to be exposed).
9. Write after a minute's glance at the Black Board—

(1) 36912150	(2) 7063564942
18212427	3528211470
10. Write after looking at the Black Board :—

(a) The sky is blue	or (b) Tell the truth.	(To be
Grass is green	Love your parents.	written
Ice is cold.	Do not beg or borrow.	on the
Iron is heavy	Thou shalt not steal.	B.B. and
Water is liquid.	Man must die.	exposed
		for 2
		minutes.)
11. Reproduce the following from memory after reading them for ten minutes :—
 - (1) God is the creator of the Universe.
 - (2) Truth is brave.
 - (3) Lying is cowardly.
 - (4) Innocence hath a quiet breast.
 - (5) The wicked flee when no man pursueth.
 - (6) A living dog is better than a dead lion.
 - (7) The spirit is willing but the flesh is weak.
 - (8) Your remark is as seasonable as snow in summer.
 - (9) His mouth watered at the sight of the mangoes.
 - (10) You are a first class in mathematics.
 - (11) Do not build your hopes on the leniency of the examiner.

- (12) The prisoner will undergo the last sentence of the law.
 (13) You have murdered the Queen's English.
 (14) A spoilt servant sometimes has his own way.
 (15) Horse-men galloped to and fro all through the day.

12. Reproduce the following from memory, hearing them three times :—

(a) Ample	(b) London	(c) 1526
Simple	New York	1556
Horrible	Berlin	1757
Terrible	Paris	1761
Noble	Calcutta	1857
Albert	Elephant	
Victoria	Horse	
Edward	Cow	
George	Sheep	
Mary	Dog	

Group B—(iv) Drawing Tests

(Time—5 minutes for each)

Draw From Memory	{	(1) A flower (say rose)
		(2) A vegetable (say brinjal)
		(3) A fruit (say banana)
		(4) A leaf

Draw From Sight	{	(1) A bird	} (A picture to be placed in front of the class.)
		(2) A beast	
		(3) A building	
		(4) A landscape	

Group C—Practical Tests

(Time—half an hour)

As many varieties of these items should be tried as possible :—

- (a) (i) Needles to be threaded.
(ii) Beads to be threaded with needles into a garland.
(iii) Tailoring and sewing.
- (b) (i) Match sticks to burn slowly.
(ii) Lighting a lantern or a candle and burning a piece of wood and bamboo (with two match sticks).
- (c) Making garlands with flowers.
- (d) Flowers and leaves to be used for decoration.
- (e) Papers to be folded and cut.
- (f) Bamboo and cane and wood to be used for chairs, baskets, etc., Gadget-making.
- (g) Drawing designs with leaves and seeds, sticks, etc
- (h) Clay-modellings—*e.g.*, making a deer, a boat, a mango and other fruits.
- (i) Paper work—making boats, ships, guns, aeroplanes, letters, bags, etc.
- (j) Carpentry.
- (k) Weaving.
- (l) Embroidery on cloths of various designs.
- (m) Leaf-work—baskets, *chatai*, horns, ships, etc.
- (n) Paste board work—basket, suit-case, ink-stand, etc.
- (o) Cotton work—A duck with cotton.
- (p) Cane work—Mats, fans, etc.
- (q) Jute work—various kinds of ropes with different knots.
- (r) Weaving with cane and bamboo slices.
- (s) Knitting 'kerchiefs.
- (t) Basket-making with sticks and card boards.

Group D—Games

- (1) Carrom.
- (2) Bagatelle.
- (3) Ludo.
- (4) Snake and Ladder.
- (5) Flight round the World.
- (6) Draughts.
- (7) Tiger and Goats.
- (8) Cross and Zero.
- (9) Meccano.
- (10) Hitting the Centre.
- (11) Joining together pieces of a Picture.
- (12) Wooden Box building.
- (13) Tailless Donkey.
- (14) Cutting Tens.
- (15) 16 Counters.
- (16) 12 Counters.
- (17) Blowing Football.
- (18) Hitting Seeds into a Circle.
- (19) Motor Race.
- (20) Word-making and Word-taking.
- (21) Picture-making.

Group E

Business Transactions—Play-acting on a Post Office,
Motor Station and a Bazar

Group F—Library Tests

1. Read the lesson "How Dwaraka was built" in pages 28-29 of the booklet, "The Boyhood of Krishna," and write what you have learnt from it.

2. (a) Read the leaflet on "Itches and Scabies" and write down what you have learnt by reading this.
- (b) Read paras. 1-3 of the leaflet "Mosquitoes and Malaria" and write down what you have learnt from them.
- (c) Read the instruction on "Clean Food" in the leaflet supplied and write what you have come to learn from it.
- (d) Read paras. 7-11 of the leaflet "Measures for dealing with Outbreaks of Small-pox," and write down what you have learnt from them.
- (e) Read the last page of the pamphlet "The Need of Fresh Air" and make a summary of instructions contained therein.
3. Read the poem (to be named) of the book (to be named) supplied herewith, and write in brief what you have learnt about.
4. Read paras. 7-13 in pages 2-4 of the book "Sindbad the Sailor" supplied herewith, and write down the substance of the same.
5. (a) Read paras. 1-3 of the pamphlet "Rabies and Anti-rabic Treatment Instructions" supplied herewith, and write down what you have learnt from them.
- (b) Read paras. 9-11 of the pamphlet "Mosquitoes in relation to Disease" and write down what you have learnt therefrom.
- (c) Read the answer to the question "In what manner should the teeth be brushed?" in the last part of page 3 of the pamphlet "Teeth Catechism," and write down the answer in your own words.

- (d) Read paras. 4-6 which contain instructions on " Mode of spreading or of communication of Typhoid Fever " (the pamphlet named " Typhoid Fever, its Restriction and Prevention " supplied for your reference), and write in your own words what you have learnt by reading them.
- (e) Read paras. 1-5 of the pamphlet " Measles and its Prevention," and write what you have learnt from them.
6. Read the lesson (to be named) in page 4 of the book (to be named), and give a short description of the lesson.
7. The books on the subjects noted below are to be placed on the desks for the boys. Their contents are to be summarised by a group of 5 boys in half an hour, one book on each subject being placed on the desk of each group of boys:—
- (1) Story Books.
 - (2) Biography.
 - (3) Travel
 - (4) Temperance.
 - (5) Magazines.
 - (6) Newspapers.

7. The idea underlying the whole scheme cannot be expressed better than in the words quoted below from an Educational Report :—

A new educational experiment under the name of Culture Group Competition. Culture Group was made by the Inspector of Schools, Surma Valley and Hill Districts.. " The aim is to develop intelligence in a practical sense among school pupils through theoretical tests on general knowledge and library readings as well as through

recitation, story-telling, singing, speech-making and recreational indoor games and competition in drawing, hand-work, etc., encouraged on the occasion of suitably organised demonstrations. Several groups of boys composed of select pupils from one school or more schools meet together in the spirit of brotherhood as in scout patrols and compete with one another. This is why it is called "culture group competition." (*Vide* Quinquennial Review of the Progress of Education in Assam, 1927-32.)

"The experiment was tried in most of the high schools and also on the occasion of several primary and middle school tournaments in the Surma Valley Division. The Director of Public Instruction was pleased to witness this experiment in the Sylhet Government High School and not only expressed satisfaction but also desired that the experiment might be introduced in all schools throughout the province. The experiment, if conducted systematically would, it is believed, help forward the making of a new generation of pupils whose culture and outlook will far transcend the limits of the class room and the prescribed curriculum." A brief account of the system is appended.

APPENDIX I

REPORT OF THE CULTURE GROUP TEST HELD ON THE 30TH APRIL, 1932, IN THE SYLHET GOVERNMENT HIGH SCHOOL

A Culture Group Test of the boys of the three local high schools was held on the 30th April, 1932, in the premises of the Sylhet Government High School, and the Director of Public Instruction kindly attended the demonstration.

Competitors.—The numerical strength of the competitors was 726. An equal number was selected from each of the three local high schools, deficiency in the number of boys of two of them being made up from the boys of the Government High School.

Time.—The Group Test commenced at 12.30 A.M. and continued for two and a half hours.

Teachers-in-charge.—Two teachers, one from the Government High School and the other from one of the two aided high schools, were placed in charge of each room. The function of the teachers was to supervise and manage the works in their particular rooms.

Volunteers.—There were 144 volunteers, who were boys of Classes IX and X of the three High schools. Of them 96 were selected from the Sylhet Government High School and the rest were chosen from the other two schools. The duty assigned to these volunteers was that they should explain the questions to the competitors and help the teachers of their respective rooms in allotting marks and managing all other affairs. Six volunteers were deputed to each room; every one was in charge of a particular bench and a particular set of questions was handed over to him for producing before the competitors. They had to

stand before their own benches and receive answer papers from the competitors. Each one was responsible for discipline in his bench. The volunteers were so to say, the bolts and screws of the machinery set up for working out the whole programme.

Rooms.—Twenty-four rooms were arranged for different tests, as detailed below. Thirty players were accommodated in each room, excepting rooms I to III where the number was 32 in each. As mentioned above, 2 teachers were placed in charge of each room and they were assisted by 6 volunteers.

Questions.—Questions on each subject were prepared by the teachers-in-charge of the Government High School, and they were divided into six sets or groups—one group being placed on each bench. One set of questions was put in charge of a particular volunteer and he had to produce the questions to a group of players when they came to that bench by rotation.

General Management.—It will be noticed in the programme appended, that in each room, excepting the first three rooms, there were 30 players. These players were divided into six groups of 5 in each and the groups were named as 1st group, 2nd group, 3rd group and so on. In the beginning of a period the first group occupied the first bench and tried to answer the first set of questions. The 2nd group occupied the 2nd bench and tried to answer the 2nd set of questions and so on. The time allotted for the answer of each set of questions in all the rooms under head "B" was 7 minutes so that every group in those rooms could answer all the six sets of questions in $(7 \times 6) = 42$ minutes. Again when the first group of players completes the first answer in the first bench (after 1st 7 minutes) it was to shift to the second bench and the group in the 2nd bench was to shift to the 3rd bench and so on, so that the last group had to come to the 1st bench. Again after

the expiry of the 2nd 7 minutes' time the groups had to shift again. Thus by rotation each group had the opportunity of trying all the sets of questions in all the benches. These players were then led to another room and another new batch came to this room, as arranged in the programme. Three minutes were allotted to change from one room to another after the expiry of each period. It should be noted in this connection that in the case of some rooms there were no changes from one room to another, inasmuch as there were enough materials in the same room to keep the boys engaged for two and half hours. Of course the changing of benches after a specified period of time was done in every room, as it was indispensable to break the monotony of the work and also because of the limitations of time and materials.

Leaders.—In each group of five boys there was a leader. As it was a Group Test, the answer of each set of questions was to be the answer of the group as a whole. So the answers of the questions were written by the leader alone in consultation with the other players of his group. The leader was distinguished by his seat in the middle of the bench.

This is a brief introduction of the organisation of the Group Test. The details of the works done in each room are given separately below :

Circle A.—In rooms I, II and III under head A in the attached programme music, recitation, speech-making and story-telling were conducted. In each of these rooms there were 10 competitors for music, 12 for recitation and 10 for speech-making and story-telling. Thus the total number of competitors in each of these rooms was 32. In recitation a group consisted of 6 players, while the groups in music and speech-making and story-telling were formed of 5 players each. The players had not to change their rooms. In speech-making 3 boys in each group came prepared from home and two boys had to deliver their speeches extempore. Five minutes' time was given for music to each boy, 4

minutes' time for recitation and 5 minutes for speech-making and story-telling. The questions on the subjects were previously prepared by the teachers. The names of the competitors for different items were listed before and announced to them in due time. So there was no confusion amongst them. Even the groups with leaders were formed previously.

Circle B.—Next came the rooms IV to XII under head B, in the attached programme. In rooms IV, V and VI Tests in General Knowledge were held; in rooms VII, VIII and IX Library Testing was arranged, and in rooms X, XI and XII Memory Testing was conducted.

It will be noticed in the programme that rooms IV, VII and X were reserved for the boys of Classes III and IV only. As pre-arranged, three batches occupied the rooms in the first period and at the end of the first period the batch of the room IV shifted to room VII and that of room VII shifted to room X and the batch of room X shifted to room IV. Again at the expiry of the 2nd period the batches changed their rooms and went to a new room meant for them. Thus the rotation being complete, they dispersed at the end of the 3rd period. The questions were prepared by the teachers concerned and all sorts of facilities were pre-arranged.

Rooms V, VIII and XI were meant for the boys of Classes V and VI and rooms VI, IX and XII were kept ready for boys of Classes VII and VIII. These batches also rotated and worked exactly in the same manner as described above.

While changing rooms boys marched in an orderly way under the guidance of a teacher.

Circle C.—There were only 4 rooms under head C. The subjects for Tests in these rooms were Recognition, Observation and Practical Test.

Recognition Test of objects was held in room XIII. There were 30 players in 6 groups. Various articles were arranged on different benches and it was very amusing to see how boys blind-folded were led by the volunteers for recognition of those objects.

The next room (room XIV) was occupied by the boys selected for competition in Observation and Calculation. Questions and pictures were given to the competitors of each group and they had to try all questions by rotation.

Practical Test was the subject in the next room (room XV). This room was meant for the boys of Classes III to V. Various useful articles were prepared by the competitors.

In room XVI Practical Tests of boys of Classes VI to VIII were taken.

The players of these rooms were to change rooms after 35 minutes in the first two rooms and after 70 minutes in the next two rooms, according to the arrangement made previously.

Circle D.—Indoor Games.—Rooms XVII to XXIV were reserved for indoor games.

Room XVII.—This room was meant for boys of Class III. There were six varieties of games, namely :—

- (1) Tailless donkey ; here the players were to put the separated tail of the donkey in a tailless picture of it, with their eyes shut.
- (2) Soap bubbles (it needs no description).
- (3) Number tricks ; certain numbers were given to boys and they were required to arrange them in such a way that the same total is found if they are counted from any direction.
- (4) Cutting tens (it needs no description).

- (5) Joining parts of a picture (a picture was cut into pieces and players were required to form the picture again in a limited time).
- (6) Cross and Zero (it requires no description).

Room XVIII.—Boys of Class IV were entertained in this room. There were six games on six benches. They are as follows :—(1) Picture-making, (2) Number tricks, (3) Tailless cat, (4) A. B. C. (The main idea of the game is to teach letters to the boys through pictures), (5) Cutting tens, (6) Play of nine *guties*.

Room XIX.—Players of Class V were engaged in this room. There were six games, one on each bench :—(1) Wild West A. B. C. (Teaching the names of animals through pictures), (2) Burmese tricks (to untie some knots without tearing the rope), (3) Number tricks, (4) Hitting seeds into a circle from different corners, (5) Picture-making (picture cut in a more complicated way), (6) Word puzzles (to make certain words with a limited number of letters).

Room XX.—Players of Class VI were to play :—(1) Tiger and Goats (it is called *Bagh-Bandi* in Bengali), (2) Mystery of 18 (similar to number tricks), (3) Hitting seeds into a circle (a game devised by the Inspector of Schools, Surma Valley), (4) Snake and Ladder, (5) Word puzzles, (6) Down-mail.

Room XXI.—Class VII :—

(1) Questions and answers (there were 20 questions and 20 answers)—Players were required to choose as many questions as they could and to find out their proper answers in a limited time, (2) Tiger and Goats, (3) Steeple chase, (4) Sixteen counters (*Shola gutir khela*), (5) Mystery of 20 (to arrange some given figures in such a way that they invariably count 20), (6) Word puzzles.

Room XXII.—Class VIII :—

(1) Scouting (a very interesting scout game), (2) Zero puzzles (something like number puzzles), (3) Word-making, (4) Tiger and Goats, (5) Down-mail, (6) Ludo.

Room XXIII.—Classes VII and VIII (combined) :—

(1) Draughtsman, (2) Carrom, (3) Meccano, (4) Blowing the football, (5) Halma, (6) Flight round the world.

Room XXIV.—Classes III to VI (combined) :—

(1) Motoring, (2) Joining parts of a picture, (3) Snake and Ladder, (4) Cutting tens, (5) Zero puzzles, (6) Soap bubbles.

In the rooms for indoor games the players were not to change their rooms, but the groups had to change benches every 25 minutes.

Programme for Culture Group Test held in Sylhet on the occasion of the visit of the Director of Public Instruction, Assam, on the 30th April, 1932

A.—Music, Recitation, Speech-making and Story-telling—2½ hours' time—

<i>Room No. I.</i> —10 boys for Music,	
12 boys for Recitation and	
10 boys for Speech-making	} 32 boys.
and Story-telling.	

Room No. II.— Ditto .. 32

Room No. III.— Ditto .. 32

(10 boys to be selected from each school for Music.)

Twelve boys for Recitation (2 boys from each of the Classes III to VIII).

Five boys for Speech-making (3 boys will come prepared and two will deliver speeches extempore).

Five boys for Story-telling.

Two teachers to be in charge of each room. } 6 teachers.

Six volunteers in each room from Classes IX and X of 3 schools } 18 volunteers.

B.—General Knowledge—Library Test and Memory Testing—2½ hours' time—

Room No. IV.—General knowledge for Classes III and IV } 30 boys.
(10 boys to be selected from each school.)

Room No. V.—General knowledge for Classes V and VI. } 30 "
(10 boys to be selected from each school.)

Room No. VI.—General knowledge for Classes VII and VIII. } 30 "
(10 boys to be selected from each school.)

Room No. VII.—Library Test for Classes III and IV. } 30 "
(10 boys to be selected from each school.)

Room No. VIII.—Library Test for Classes V and VI. } 30 "
(10 boys to be selected from each school.)

Room No. IX.—Library Test for Classes VII and VIII. } 30 "
(10 boys to be selected from each school.)

Room No. X.—Memory Testing for
Classes III and IV. 30 boys
(10 boys to be selected from each
school.)

Room No. XI.—Memory Testing for
boys of Classes V and VI. 30
(10 boys to be selected from each
school.)

Room No. XII.—Memory Testing for
boys of Classes VII and VIII. } 30 "
(10 boys to be selected from each
school.)

Two teachers and 6 volunteers in } 18 teachers and
each room } 54 volunteers.

C.—Recognition, Observation, Calculation and Practical Test—2½ hours' time—

Room No. XIII.—Recognition of ob-
jects (blind-folded). } 30 boys.
(10 boys to be selected from each
school.)

Room No. XIV.—Observation and
Calculation. } 30 "
(10 boys to be selected from each
school.)

Room No. XV.—Practical Test for
boys of Classes V and VI. } 30 "
(10 boys to be selected from each
school.)

Room No. XVI.—Practical Test for
boys of Classes VI, VII and VIII. } 30 "
(10 boys to be selected from each
school.)

Two teachers to be in charge of each } 8 teachers.
room }

Six volunteers in each room from } 24 volunteers
Classes IX and X of 3 schools.

D.—Indoor games—2½ hours' time—

Rooms Nos. XVII to XXIV.—30 } 240 boys to
boys in each room. } compete.

Two teachers to be in charge of each } 16 teachers to
room. } guide.

Six volunteers from three schools in } 48 volunteers
each room from Classes IX and X. } to help.

N.B.—Competitors are to be selected from each school in groups of 5 boys for all the items except Recitation in which a group will consist of 6 boys.

APPENDIX II

REPORT ON THE WORKING OF THE SCHOOL-BOYS' READING ROOM AT SYLHET, FROM THE 21ST JANUARY TO THE 14TH MAY, 1932

The School-boys' Reading Room was declared open by the Inspector of Schools, Surma Valley and Hill Districts, in an inaugural meeting held for the purpose on the 21st January, 1932. For some time past, the need was being keenly felt of an institution that might supplement school education by imparting to the boys a wider range of General Knowledge, by developing their taste for and talents in Music, by increasing their powers of Observation, by giving them a training in Reading, Recitation, Story-telling, Speech-making and other cultural subjects and by providing for them healthy recreation in the shape of Indoor and Outdoor Games. Such an institution, it was thought, might also furnish means of self-culture and diversion to teachers by offering them a place where they could meet and discuss educational and literary topics. It was decided to begin the experiment with the Sylhet town. By the removal of the Government school classes, which were for some months held in the Moslem Hostel, to their new buildings, two rooms of the hostel were left unused. These were utilised for the purpose of the Reading Room.

The Reading Room Executive Committee consists of the following members :—

1. Rai Bahadur B. N. Bhattacharya
(Retired Head Master, Govt. High
School, Sylhet)—*President*.

- The Executive Committee.**
2. Babu Digindranath Das (Head Master, Raja G. C. High School)—*Secretary*.
 3. Babu Labanya Kumar Chakravartty—*Joint Secretary*.
 4. Head Master, Government High School.
 5. Head Master, Aided High School.
 6. Deputy Inspector of Schools, North Sylhet.

The usual programme. The Reading Room was generally opened at 6 or 6-30 P.M. and closed at 7 or 7-30 P.M. according as the day was short or long. One of the rooms was allotted to teachers, who met to read Journals and to exchange friendly talks, and the other was set apart for boys, who on Mondays, Wednesdays and Fridays used it as a general Reading Room and on Tuesdays and Thursdays played Indoor games such as Meccano, Carrom, Snake and Ladder, etc. The rooms were sometimes utilised for training classes in English and Bengali Reading, Recitation, Story-telling, Speech-making, etc., under the guidance of competent teachers. The Saturdays and the Sundays were marked off for special events such as Lantern Lectures, General Knowledge and Study Circle Sitzings, meetings of the Teachers' Union, Music Classes, Outdoor games and Excursions.

Teachers-in-charge. Moulvi Azfar Ali, Superintendent, Moslem Hostel, and Pandit Prasanna Chandra Kavyatirtha, Superintendent, Hindu Hostel (attached to the Local Government school) were teachers-in-charge in the alternate months.

The most notable events of the period under review were :—

- Important events.**
- (1) The excursion to Luckatorah Tea Garden under the guidance of Moulvi Sajjadur Rahman. The boys very much enjoyed the morning march, were cordially received by the Managing staff of the garden and were shown round the Tea-Machines.

(2) The paper read by Pandit Haridhan Kavyatirtha on “বাঙ্গালা সাহিত্যের উৎপত্তি ও গতি” (Origin and Growth of Bengali Literature).—The learned essayist in a short compass passed in review the whole range of Bengali Literature. His remarks were necessarily brief but illuminating.

(3) The paper read by Pandit Prasanna Chandra Kavyatirtha on “সংস্কৃত সাহিত্যের উৎপত্তি ও ক্রমবিকাশ” (The Origin and Evolution of Sanskrit Literature).—The essay did not strictly confine itself to the subject-matter but was lit up with humorous touches and was no less amusing than instructive to the audience.

(4) The conversations on religious topics with Swami Sambuddhananda of the Dacca Ram Krishna Mission.—The answers of the learned guest to the queries put to him were to the point and carried conviction as they seemed to come straight from the heart.

(5) The Lantern lecture on “London ” by Professor Jogendra Kumar Choudhury, B.A. (Oxon.).—Among the audience were teachers who were anxious to run off to their tuition engagement after two or three slides had been exhibited, but the lecture proved so interesting that they had to break their engagements and to stay through it.

(6) The address in Bengali by Dr. Syed Mustaba, Ph.D., on “The Western and the Eastern Education.”—The address breathed a spirit of liberal culture wonderfully free from communal bias and worthy of the training the learned speaker had received at Bolepur, Kabul and Bohn.

(7) The Group Culture Test Demonstration held in the local Government school in which about 900 boys (including the volunteers) from the three boys' high schools (one Government and the two aided schools) joined in the presence of the Director of Public Instruction, Assam, on the occasion of his last visit to the town of Sylhet. The demonstration included competition in General Knowledge, Powers of Observation, Reading,

Recitation, Story-telling, Speech-making, Music and Indoor games. The order and discipline maintained in managing the affair which involved not a little complexity reflected credit on the competing schools and particularly on Babu Abinash Chandra Choudhury, B.Sc., B.T., Assistant Head Master, Government High School, on whom fell the brunt of the management. The Director of Public Instruction felt highly interested in the show and expressed his intention to introduce it in the Assam Valley.

(8) The visit of the Director of Public Instruction to the Reading Room.—The Director was evidently pleased with the enthusiasm displayed by the teachers and the pupils in the work and finding the rooms overcrowded promised to make a grant of Rs. 1,000 for an extension of the buildings. He also hoped to be able to spare some books for the library and some materials for indoor games.

